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The Pacific

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[For THE PACIFIC.]

GOD'S SURPRISES.

Each loving soul whose heart-throbs beat with nature,
Whose pulses thrill at sight of some sweet flower,
Who, in the mount, the wood, finds richest nature,
And dear heart's-care within some hidden bower—
Each one will find, amid these scenes of glory,
Oft hidden deep, some wondrous, glad surprise—
Something that tells afresh "the old, old story,"
Till the poor heart is lifted to the skies.
Some tender blade, some "bridal-veil" of weeping,
Speaks to the soul a language all its own,
Wakes to life what had for years been sleeping,
Touching a chord that echoes heaven's own.
Even desert soil hath for us sweet surprises,
When, weary, faint, oasis lies in view;
All the more dear because from dark surmises
God brought us out to prove his promise true.

Just so, if, while "life's rocky trail" ascending,
Some night our pillow should be rough—
Laid on which God's angels are descending,
His loving hand will drop from heaven's throne.

CARRIE G. MERRILL.

FROM OREGON WESTWARD TO PALESTINE—IV.

By Rev. H. V. Rominger.

CANTON.

Canton, where we spent several days, ninety miles from Hongkong, on the Pearl river, is the typical Chinese city. It has 1,500,000 population, is one of the greatest and best built cities in China, and shows us John Chinaman in all his native surroundings. As we approach the city, two lofty pagodas, with trees growing out of them, showing their neglected condition, and a tall Roman Catholic Cathedral rise above the dead level. We pass Chinese gun-boats and loaded junks—strange craft, high at both ends, armed with old, rusty cannon with which to beat off pirates, and ornamented at the bow with huge round eyes that stand out as from the head of some monster or terrible dragon that keeps watch over the deep. Next appears the low-built city, with here and there a watch-tower and high built pawn-shop rising above the general level. Here along the river front, where our steamer stops, are miles upon miles of native boats, of all sorts, sizes, and shapes, interlocked and moving about, teeming with human life, noise and motion. It is an animating sight never to be forgotten. These are the floating houses of 160,000 people, who rarely step on land. Generation after generation are born, reared, educated here; here they marry, make merry, sorrow and rejoice; keep house, fish, ferry, trade and traffic; raise their children, ducks, pigs and chickens; cook, wash, eat, live and die, on these rude, rocking, crowded boats. They swarm around the big American steamer that comes up from Hongkong, block the way, push and rub against each other—a crushing, bustling mass of human life afloat.

On shore, during our stay of a few days, we were kindly made the guest of Dr. A. P. Happer, American missionary on the beautiful Shamoen, the foreign quarter of Canton. The city was celebrating New Year and the streets were crowded. Streets there are no streets, only alleys and lanes, the broadest of which is not more than eight feet wide. Fancy all the people of Kearny or Market street of your city, on a Saturday afternoon, wedged together in a winding, crooked alley, six to eight feet wide! Such is Canton everywhere, mixed together in apparent inextricable confusion. Coolies carrying chairs or pigs in baskets, or jostling you with buckets of night soil and shouting lustily to clear the way, peddlers and vendors of juncracks, each bawling or making his own peculiar note, jostle and struggle in the jam. One day, as we were mixed in the surging mass, runners came pushing their way, beating gongs and shouting at the top of their voices to make room. The Tartar-General, one of the great functionaries of Canton, was coming that way. We followed the crowd, who hastily scrambled into shops and door-ways, and remained in breathless awe and suspense until his greatness, carried by eight coolies, and preceded and followed by all sorts and conditions of people, had passed by.

You are bewildered by the myriad, multitudinous life of a Chinese city like this. We have seen crowded streets in New York, London and Berlin, but here the streets swarm with human beings. We have not time or space to speak of all that arrests the eyes, ears and nose in the city of Canton; of city walls with dismantled cannon and dilapidated gates; of temples, pagodas, examination halls, and execution grounds, with ghast-

ly relics of skulls and implements of death; of stores, restaurants, bird's nest shops and much more. The rather would we make mention of the mission hospitals, churches and schools, and the heroic band of men and women whom we meet here, toilers in the cause of truth and love in this great empire, devoting their hearts and lives to healing and helpful errands. But we must hasten on.

Canton has had intercourse with foreigners for more than fifty years, and yet, as soon as you go into the town and stop in a street to see a sight, a crowd gathers in a moment. If you wish to be the object of admiring crowds then come to Canton. As we went forth with a photograph camera we received a perfect ovation from small boys, and an amount of attention from Canton citizens as was never before accorded us at home or abroad. They followed us from place to place, crowded about the doors of temples and looked through the windows when we went in, and made a passage for us when we came out. No doubt, they passed many critical and complimentary remarks, and went home and reported what strange specimens of "foreign devils" they had seen to-day. From Canton and its myriad life we had to part, and also from China. No one can visit this land, however briefly, without becoming interested in it and its people. There is something almost overwhelming in the contemplation of such a vast empire and such an enormous population as was never before gathered under one government. Hoary with antiquity, it has in it still the dew of youth, and must be intended for some great purpose in the history of the race.

SINGAPORE.

No one can go through the world without passing Singapore. Here, on an island at the southern end of the Malay peninsula, only a degree and a half from the equator, is a city of 100,000 population, mostly Chinese, but it is an English colony with English ships in the harbor, English cannon on the forts, English tramways and bungalows of English merchants looking out from the coconut palm-groves that mantle the hillsides. At Singapore the lines of travel from all lands cross each other. Here Europe, Asia, Australia and America meet, and people from all continents and islands of the sea jostle each other in the streets. Some are clad, some partly clad, and some neither. The place is said to be healthy, although the thermometer ranges all the year round in the eighties. While our steamer lay at the wharf in these early February days the mercury registered eighty-five. Our steamer, the *Arratoon*, bound directly from Hongkong to Calcutta, only lingered a day at Singapore, and has made one other call at the English settlement of Penang, on the Western side of the Malay peninsula. Now we are in the Bay of Bengal, bearing for the mouth of the Hoogli river. After the storms of the Northern Pacific it is pleasant to be sailing these smooth tropical seas, under the Southern Cross, which comes out nightly to give us pleasant greeting.

To-morrow we shall be in India, the home of ancient religions, the center of far-spreading influence and superstition, land of splendor and poverty, battlefield of the world's armies and the world's philosophy, the cradle of our Aryan race.

A SUGGESTION BY DR. BARROWS.

In last week's *PACIFIC* I read the notice concerning "Children's Day," in which it was suggested that it be observed on any Sunday between May 11th and June 11th.

Allow me to make a suggestion touching this. At the East the second Sunday in June is most rigidly observed as "Children's Day"—all the churches uniting in setting that day apart sacredly for the young people and children. A few years ago, by a unanimous vote of the General Association, it was recommended that our Congregational churches observe the second Sunday in May as "Children's Day." This recommendation, though passed by the representatives of the churches—unanimously—has not been recognized with any degree of uniformity by our churches. Would it not be well to observe the day recommended and thus secure unity and uniformity throughout our church denomination, instead of extending such an observance over several weeks. To thus concentrate upon the day already recommended would be to put ourselves in line with the method of our denomination East, and would secure such co-operation and uniformity among ourselves as would be of increased value and effectiveness in our communities.

A brief resume in THE PACIFIC subsequently would furnish reading for our congregations which would be enjoyable and helpful.

C. D. BARROWS.

Employers have acceded to the demands of carpenters and joiners in S. F.

"MADE LIKE UNTO HIS BRETHREN."

BY REV. W. N. BURR.

I have tried to hold before my people the Divine Christ, Jesus the Son of God. I have done this because I cannot look upon Jesus either as a myth or as a mere man. As I study his character; as I see something of the mighty work that has been and is being done throughout all the world in his name; as I study his teaching; as I come more and more to feel that humanity has needs and to realize somewhat what those needs are; as I look into my own heart—I find mind and heart, and all that I am, responding to the thought of Christ, the Divine One, Son of the Most High God. With Thomas, standing before his risen Master, as that Master points to the nail-prints in his hands and to the mark of the spear-thrust in his side, I feel that I must exclaim: "My Lord and my God!" I fasten my faith to the Divine Christ, and wait with confidence for clearer revelations.

I also believe with Tennyson, that "God fulfills himself in many ways;" and I love to consider Jesus, the Son of Man; as well as Christ, the Son of God. To many among us Jesus is a mystical character, strange, far-off, unearthly. Some, failing to understand him, turn their backs upon him, and with contemptuous smiles mock him. Many others regard him with apparent indifference. And many who profess to be his followers scarce know who or what it is they claim to follow. They are mere "professors of religion," not learners at the feet of Christ. All this contempt and indifference, and ignorance, because so many have not yet learned to know the Man, Christ Jesus; because while holding him up to the world as the Son of God, we have neglected to present him to the world as the Son of Man. "It is hard for me to think of Christ as a man like other men," one said in my hearing recently, one who I know longs to know Christ as fully as he may be known by mortals, one who is growing in a knowledge of things spiritual. It is hard to think of Christ as a man like other men, when one has always regarded him only with that awe which man feels at the thought of God. To some it seems, perhaps, almost irrelevant to speak of Christ as a man like other men; but what says the Word? "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. (Hebrews ii: 17.)

The human soul is filled with longing. Every man knows some need that cries to be satisfied, some human need that must be met by one who knows, who understands humanity. Love, sympathy, fellowship, light, cheer, comfort, wisdom—something the inner life of all of us cries out for daily. To whom shall we go for the supply of all our needs?

Have you ever noticed how those who need heart-rest, soul-comfort, always turn for help to men who at the same time have felt the same needs themselves? The man who is fighting a certain temptation is more ready to open his heart to one who has met and conquered that same temptation, than to go to one who has never been touched by that particular infirmity. He who looks into the dead face of his little child can be best comforted by one who has himself given up a little one. We say of one who has passed through trial similar to our own, "That man can sympathize with me, for he has himself been tried as I am now tried." The mighty social questions which now confront the world are almost all of them two-sided questions—that is, some right and some wrong on both sides, because two parties are contending neither of whom fully understands the situation of the other. Capital cannot fully sympathize with labor, and labor cannot fully understand capital. Employers are not usually easily touched with a feeling of the real needs of their employees, and the employed easily misjudge their employers. They fail to understand each other, because neither class has ever been made like unto his brethren of the other class. People often find it difficult to "get along with each other," as we put it, because they cannot fully understand each other. The life, the experience, the surroundings, everything which one has known, has been different from that which his neighbors have known. Many of the disturbances which the world sees occur because people of different temperament, experience, environment, who cannot fully enter each into the life of the other, are called upon to work together. A great deal that we call pure meanness in others is only misunderstanding; but oh, how many heart-aches are caused by these misunderstandings!

Many eyes are wet with tears,
Many hearts are filled with fears,
Many lives know bitterness—
Hours filled with deep distress.

Because of harsh judgment pronounced by men who could not understand those whom they judged. We all come in contact with men who are out of sympathy with us. We are all out of sympathy ourselves with somebody somewhere.

Is there no one in all the universe who can understand every need; every longing of the human soul, who can enter into full sympathy with humanity? Yea, verily, the divine Son of God—he who, though God's only begotten Son, Prince of the kingdom of heaven, took upon him the form of a servant, and was made in the likeness of men. He knows, he understands, he sympathizes; for it behooved him to be made like unto his brethren, like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. He, the Divine One, put himself in the place of needy, struggling humanity, because himself a needy, struggling man, that he might help men to bear their burdens, that he might lead them through temptation. "A man of sorrows and acquainted with grief," he understands our sorrows; "tempted in all points like as we are," he understands our weaknesses.

SAN JACINTO.

PROGRESS IN CHINA.

MR. EDITOR: There are beginning to appear, at last, indications here and there that China will gradually come to be a land of changes and surprises. I was told the other day that the present Shaowu prefect, who has recently come into the office, is really taking hold in good earnest to dispense justice, and maintain good order among the people; and that he is very active in suppressing gambling. A few hours afterward, as I was riding in a sedan-chair, the bearers, who are a class specially given to gambling, fell to discussing the present state of affairs, and after considerable grumbling, which I could not understand well, not being quite familiar with their dialect, they wound up with the remark, "This year is not good for gambling."

In the November number of the *Herald* last year appeared a short account of an earnest Chinese Christian worker. Last summer the Christians of the region where he had lived surprised us by a proposition to build a chapel; that is, they did not ask us to build them a chapel, but to help them build it. Had it been built as they first planned, what they raised would have covered nearly one-half of the expense. But it seemed best to enlarge and improve on this, so that various items increased by one-half the amount needed.

This year, from February 18th to 23d, we held in the new chapel our annual meeting, which is half-way between an annual association and a camp-meeting. There are now in this Shaowu field about 115 church members, and half as many more inquirers in various stages of advancement towards admission to the church. All of them so far as possible come together to the annual meeting. All contribute as they are able to a common fund, though some regard it as too distant come as well as ability, and all eat together. This year there were sixteen tables of eight persons each, while some others ate at home or with friends. Hence, the total number gathered together must have been about 160. The chapel will seat about 130, and was crowded at every meeting. A low railing running from front to back reserved a good one-third for the women, and it was as well filled as the men's side.

About a dozen women, with several girls, went down from Shaowu by boat to within about four miles of the place. A year ago, under similar circumstances, most of the women had to have sedans for less than a two mile trip; and I was wondering how, in a small country place, enough sedans could ever be found for so many women; but when we reached the landing, a little after the women, and started to walk in, there they all were, trudging along the road as merrily as if they had never done otherwise all their lives. The weather was propitious on that day, but the next day it began to rain, and rained more or less each day till the last day of the meeting. The next day after was a beautiful one, so that the women had no trouble in walking back to the boat.

Toward the end of the meeting we had another surprise; in fact, it was toward the close of the last service on Sunday evening, when our thoughts had been turned especially toward the future world, that a prominent Christian teacher asked another helper who was beginning a speech to concede him the floor, and said, "One thing has been omitted; in all these meetings nothing has been said yet about giving." He gave the subject a brief but vigorous handling, which was much more effective than if it had come in as a part of the regular programme, spoken on by some one because we had assigned him that part.

During the meetings steps were taken toward organizing a Mothers' Society, one feature of which is a pledge not to bind their daughters' feet. Nearly forty gave in their names as intending to join. In this region foot-binding is carried to a point where the feet are radically deformed in such a way that unbinding them only makes a bad thing worse. With bound feet a woman can stomp about like a person walking on short stilts, and where necessity compels considerable skill may be acquired, though such skill is not a mark of high (?) breeding. But it is painful for a small-footed woman to walk, or even stand, on her misshapen feet when they are unbound; and time will do little to remedy the evil. A Chinese girl aged eleven, whose feet we had unbound over a year ago, still walks on her heels a little, as if the ball of the foot was still tender and shrank from pressure.

The chapel building is mainly foreign in its general plan, because this gives the more commodious structure at a less expense. It would require more time and ingenuity than we can at present command, to devise a building which should be Chinese in style, and yet commodious, light and airy. For with the exception of theater-grounds, which are not much used except in fair weather, there are no provisions made in this part of China for the assembling of large audiences. Such structures as make a partial provision are built on the plan of four courts, surrounding a small square in the center. In hot or cold weather this square cannot be used with any comfort, and not at all in wet weather. A year ago we had our annual meeting in a large, long building designed for tea-packing; and an attendance of about one hundred were fairly well accommodated; but we had fair weather, and the native brethren remarked that it was a special providence, for had it been a little rainy not even standing room could have been found for a large part of those in attendance. But this year, in a chapel built on the general plan that Protestants find everywhere most suitable, the meetings went on at full tide in spite of wind and rain.

It is a pretty theory that we should seek to conciliate the natives by adopting their style of dress and dwelling as much as possible; but those who do thus, do not attain any such success as to confirm the theory. The fact is, that, to a large extent, all these pagan races are egregiously vain and conceited, and for us to conform to their ways only excites their vanity instead of their good will, and so aggravates one of the most serious hindrances to the spread of Christianity. The gospel has made us vastly superior in many ways to pagan nations, and as a rule the best setting we can give the gospel is just to naturally and unaffectedly live out the superiority which it has developed in us.

J. E. WALKER.

SHAOWU, China, March 1, 1890.

The Woman's Board OF THE PACIFIC.

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FROM A SOUTHERN LADY.

SOME REASONS FOR FORMING A SOUTHERN BRANCH OF THE WOMAN'S BOARD OF MISSIONS OF THE PACIFIC.

At the last meeting of the General Association of Southern California, the question of forming a Southern Branch of the W. B. M. P. was raised by ladies interested in the Foreign Missionary Work, and an informal meeting held for the purpose of ascertaining the minds of those present on that subject. The proposition was received with favor, and a committee appointed to consider the matter, and if such organization seemed desirable, to take such preliminary steps as were necessary in order to effect it at the next annual meeting of Association.

In considering this subject the question arises, "What will be the advantage of organizing a branch?"
1. There is always advantage in organized effort. We, in Southern California, are so far removed from the headquarters of the W. B. M. P. that we are practically cut off from any participation in its working affairs, and from contact with its moving spirits. We get none of that inspiration which comes from their annual gatherings, and which gives an impetus and quickening to the missionary spirit felt all through the year. As the churches felt the need of a General Association of Southern California, so in order to secure best results the ladies need a missionary organization of their own. As the Foreign Secretary very forcibly expresses it: "We can not at this distance hope to 'cultivate the

field' in any efficient way. We, as a matter of fact, do little more than harvest the volunteer crop."

2. We, as a Branch, could have direct communication with missionaries in the field, and by that means should become better acquainted with them and with their work. With this information would follow, naturally, a greater degree of interest in missions and larger contributions for the foreign work. We could also designate where we would have our money applied, and support our own missionaries if we chose.

3. We need to organize for the foreign work, in order to keep before the minds of our ladies, the importance of this branch of missionary work. The W. H. M. U. of Southern California are going grandly forward, and doing noble work, and we bid them godspeed; but we must not, in our zeal for home missions, forget or neglect our duty to send the gospel to our sisters in heathen lands where the "precious name" of Jesus has never been heard. Let us do our utmost towards the accomplishment of our Savior's command to "go into all the world, and preach the gospel to every creature." It is hoped that there will be a large attendance of delegates from our auxiliaries at the approaching meeting in May, to be held at Santa Barbara, and that they will come prepared to organize a Southern branch.

A SOUTHERN BRANCH.

We publish with great pleasure the above article, as the matter of the organization of a Southern branch has recommended itself long since to your Executive Committee. It can but be a great help to the furtherance of the work in the Southern part of the State. The fifty churches comprising the Southern Association gave to foreign missions last year \$640. Of this sum four hundred and forty dollars was contributed through W. B. M. P. auxiliaries and reported by our Treasurer Mrs. R. E. Cole. Moreover, this amount, more than two-thirds of the whole, was given by the ladies' societies in seven churches. One of our two California young ladies now in the missionary field went out from Los Angeles, and another young lady in the South is waiting to go when opportunity offers.

Now, suppose a branch society of the Woman's Board of Missions of the Pacific, with headquarters at Los Angeles, officered by some of our enthusiastic Southern ladies—what might not be accomplished? How surely many, if not all, of the fifty churches would feel their privilege to fall into line with the already active seven.

Among the ladies who have earnestly advocated this movement, no one has been more interested than Mrs. Hutchings of Los Angeles, and in its shaping and direction her counsels will be greatly missed. At the meeting of the General Association of Southern California, to be held in Santa Barbara next month, this matter is to come up for discussion and decision. Mrs. R. E. Cole has been appointed to represent the Executive Committee at that time, and expects to attend. It is also to be hoped that Miss Fay will be able to go. It augurs well for the success of the movement that the meeting is to be held in Santa Barbara, where for many years a specially strong and active auxiliary society has been sustained. We look to these ladies, as well as to other warm friends of the Woman's Board in San Diego, Riverside, San Bernardino, Pasadena, and Los Angeles, to give of their best wisdom to the consideration of this matter, and then to organize, without delay, a Southern branch of the Woman's Board of Missions of the Pacific.

A. D. J.

The "Report of the April Meeting" was five days in making the long journey from Oakland to San Francisco, hence was a week late in its publication.

ARRIVALS AND DEPARTURES.

Miss Theodora Crosby, of Kusaie, Micronesia, left for the East the last week in March.

Rev. H. D. Porter, wife, and three boys sailed for Pang Chuang, China, April 5th.

Rev. Isaac Pierson of North China, wife, and four children left Oakland April 7th for Saginaw, Michigan.

Dr. Virginia Murdock of Kalgan, China, is expected in this country soon. Miss Helen Wells of our Broosa school, Turkey, has returned, and is hereafter to be known as Mrs. Kelsey of Seattle, Washington Territory.

Commissioner of Labor Wright, in his annual report, deals solely with railroad labor, the subject being treated at great length. He shows that of the whole number of employees 101,905 earn less than \$100 per year, 33,621 earn from \$101 to \$200 per year and 21,517 earn from \$201 to \$300 per year. The average earnings on all the sixty roads, by which the real business of the country is performed, per year is \$243, although less than sixty per cent. earn less than this average.

A LAYMAN'S VIEW OF THE SERMON ON THE MOUNT.

EDITORS PACIFIC: You have heretofore borne so kindly with my presentation of the rights differing from those generally accepted in relation to Scripture truth, that I trust you will not deem my views on last Sunday's lesson (Luke vi: 27-38) so far divergent from the truth as to exclude it from your paper. To plunge into the middle of things at once, I will say that, so far as I can see, the "Sermon on the Mount" is not gospel, but law, law, LAW, from beginning to end, and further, that Jesus Christ was a teacher of the law, an observer of the law, and the end of the law. The law which God has given for the government of his accountable creatures is but the expression of his own character. He is perfect in wisdom, holiness, love and immutability; therefore, his law must be wise, righteous, beneficent, and unchanging.

The thunders of Sinai enunciated no new code of the Creator's laws, but were simply a digest, for man's instruction, of those which had been operative coextensively with the eternity and sovereignty of God himself. In the nature of the case, this must be so, for a perfect being cannot produce an imperfect rule of conduct, as applied to those for whose guidance it was intended; therefore, the law, whether delivered by Jesus or by Moses, from the Mount of the Beatitudes, or from Sinai, is one and the same. But while the law itself is unchanging, the interpretation of it is more or less in accord with the Spirit of the Law-giver. The Levitical priesthood interpreted the law "as standing in meats and drinks, and divers washings and carnal ordinances"; and in the time of our Lord, outward ceremonial observance of the law was carried to the extreme, while the great mass of teachers and taught knew but little, if anything, of its spirituality. The assertion of Jesus (John vi: 19) is, "None of you keep the law," for with all their exaltation in outward forms, they failed wholly as to its intent. But the Levitical priesthood was now about to be superseded by One "made not after the law of a carnal commandment"; and his interpretation of the perfect law of God presents its demands not merely in respect to the acts of men, but as reaching to the thoughts and intents of the heart.

To rightly understand the teaching of our Lord, not only here, but through all his ministry, it is absolutely essential that we take into the account the audience he addressed and the circumstances under which he spoke. What were the conditions under which the Sermon on the Mount was delivered? For more than a year the Prophet of Nazareth had drawn upon himself the gaze of the Jewish nation and its rulers. His claim to be the Christ had so disappointed their hopes regarding the advent of a mighty temporal prince, and his stern reproofs of their hypocrisy and self-righteousness had so incensed the heads of the people that they conspired to put him to death. Heretofore he had been followed by a promiscuous and varying company drawn by his gracious ministry to their needs and infirmities, but who were far from constant in their allegiance to him, and who had received no official recognition from him as his representatives; but from this time all this was to be changed.

After a night of solitude and prayer, Jesus selected twelve to personally attend upon his ministry and be his witnesses for all future time. This act and the sending of them forth in his name to require men to accept him as the Christ upon pain of being denied by him before the Father was calculated to still further embitter the minds of the Sanhedrin, and intensify their hatred, and to disarm his enemies as far as possible of any occasion to accuse him as a contemner of the accepted religion, or a rejecter of the law as given to their fathers. He takes this very public opportunity to affirm his binding authority, not only upon the people, but upon himself as well. "Think not," he says, "that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For one jot or one tittle shall in no wise pass from the law till all be fulfilled." And then he expounded the law as it lay in the mind of the Giver. And how any one can find in this perfect law of God any hope for a sinner, or any gospel, or anything else than condemnation and despair, passes my comprehension.

My next point is that Jesus was in all his public teachings to be regarded as a Jewish rabbi. "Now I say that Jesus Christ was a minister of the circumcision (Rom xv: 8); just as Paul was a minister of the gospel (Eph. iii: 7, Col. i: 23); and just as Timothy was to be a good minister of Jesus Christ (1 Tim. iv: 6). Again at Gal. iv: 4, "God sent forth his Son, made of a woman, made under the law"; and so far as we have any record of his life and teachings, he never abated a particle of his demand upon others, or deviated from its requirements himself. On the contrary, he said (Matt. xxiii: 2): "The Scribes and Pharisees sit in Moses' seat, therefore whatever they bid you observe, that observe and do." God says by Moses (Lev. xviii: 5), "Ye shall therefore keep my statutes and judgments, which if a man do he shall live by them." At Matt. xix: 17, Jesus says to one who asked him how he could obtain eternal life, "Keep the commandments." Where is the difference between Moses and Jesus? To a lawyer who asked the same question, Jesus, at Luke x: 25, 28, made the same reply, "This do and thou shalt

live." Is there any gospel in such words as these to a soul trembling under a sense of guilt, and seeking some avenue of escape from the fearful penalty for transgression? At Luke v: 12, 14, after healing a leper Jesus commanded him to go to the priest and offer for his cleansing; as directed in the law. Also, at Luke xvii: 14, when ten lepers were cleansed, the same command was given.

Another thing to be noticed is that Jesus was constantly addressed by his disciples and other as "rabbi," notably so on the Mount of Transfiguration (Mark ix: 5) for "Master" is the same as "rabbi." By Nicodemus (John iii: 2) and by Mary at the tomb. *Rabboni* means simply "my rabbi." In these and other places Jesus makes no disclaimer of the title, but uniformly accepts it as his due. Now, acknowledged as he was as a rabbi, and watched by the rulers with that relentless hate which sought to entrap him by any and every means so that they might accuse and condemn him (Matt. xxii: 15, 40), had he taught anything contrary to the law his enemies would have been quick to discern it and use it for his destruction; but after his betrayal they could find nothing of which to accuse him as concerning the law.

It is true that in private with his apostles Jesus sought to prepare them for the new dispensation, with how little success every Bible reader knows; but to the multitude he spoke in parables, and the only demand he made on them was that they accept him as the promised Messiah (John vi: 29), which neither abrogated nor transcended the law, nor did it conflict in any degree with those gracious words (Matt. xi: 28, 30), "Come unto me all ye who labor and are heavy laden, and I will give you rest." The character of Jesus as a Jewish rabbi, and the propriety of studying his teachings from that standpoint, if not fully substantiated, are at least put upon a foundation which it seems to me to require only a humble study of his words and a diligent collation of his teachings to render secure against every storm of cavil or unbelief.

We now take up the second point of his observance of the law in his own life. At (Luke ii: 22, 42) we have the earliest recorded incidents in the life of our Lord in connection with the Levitical requirements as found at (Lev. xii: 3, Deut. xvi: 1); and later we find him observant of all the requirements of the law, while over and over he calls attention to the fact that his words or acts are with special reference to the fulfillment of the law or the Scriptures. His assertion (Matt. v: 17) that he came not to destroy the law, but to fulfill it, finds proof not only in his regular attendance upon the prescribed feasts, even at the risk of his life (John xi: 56, 57), but in his miraculous birth (Matt. i: 22); in his sojourn at Nazareth (Matt. viii: 17); in his aversion to notoriety (Matt. xii: 17); in his method of teaching by parables (Matt. xiii: 35); in his entry into Jerusalem upon an ass (Matt. xxi: 4); in his arrest by the officers of the Jews (Matt. xxvi: 56); in the price of his betrayal (Matt. xxvii: 9); in the parting of his garments (Matt. xxvii: 35); in his crucifixion with thieves (Mark xv: 28); in his healing the sick and blind (Luke iv: 21); in his exposition of prophecy (Luke xxiv: 25, 27); in his reference (Luke xxiv: 44) to his own assertion regarding himself at Matt. v: 17; in the treachery of Judas (John xiii: 18); in the undeserved hatred of his own nation (John xv: 25); in his care for and protection of the twelve (John xviii: 9); in his bones not being broken and his side being pierced (John xix: 36, 37); through all his public ministry, "for thus it becometh us to fulfill all righteousness" seems to have been his controlling principle.

That he not only personally yielded obedience to the law, but enforced its observance on others, will be seen from Matt. xii: 10, xxii: 15 and Luke xi: 54, taken in connection with the fact that when before the Sanhedrin, after all their efforts to entrap him, they could find nothing of which to accuse him. It appears to me that the cited references are sufficient to establish the position that the Prophet of Nazareth was recognized as one of their rabbis by the people, and that he, like others of the order, taught obedience to the law of Moses, but with a clearer perception and more rigorous enforcement of its spirituality and depth of meaning.

But Jesus Christ was not only a teacher and observer of the Mosaic law, but he is the end of the law for righteousness to every one that believes in him. As an expression of the perfection of the Law-giver, and as a rule of life, which if followed would in the highest degree conduce to the welfare of men, the law as given from Sinai and expounded on the Mount of Beatitudes is as binding upon us as it was on those to whom its summing up was given in the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect"; but as a ground of justification before God Christians have absolutely nothing to do with it. If a sinner is justified at all, it is "freely by the grace of God through the redemption which is in Christ Jesus" (Rom. iii: 24), "and through him we have forgiveness of sins and are justified from all things from which we could not be justified by the law of Moses" (Acts xiii: 39).

One other thought, and I am done. If Jesus taught the same doctrine as his apostles did after his resurrection and the descent of the Holy Spirit, can any reasonable explanation be given of the fact that nowhere in the Acts or the Epistles, with one exception, is any appeal made to his words as confirmatory

of authority for the doctrine taught? Except at Acts xx: 35, when Paul tells the Ephesians that the Lord said, "It is more blessed to give than to receive." I find no quotations from his sayings, though quotations from the writings of Moses, David, Elijah and Isaiah are not rare. How is this unexampled omission to be accounted for if his words are the foundation of Christian belief and practice? In all history I believe there is no record of a person advancing a new theory when his followers never referred to his teachings in elucidation or confirmation of their own words.

The disciples of Socrates, of Pythagoras, of Plato, of Mohammed, of Luther, Calvin, Huxley and Calhoun all quote their respective leaders without stint; why are the apostles silent as regards the words of their Leader? My answer is because he was a teacher of the law and the temple ordinances as the only way of approach to God, which were all done away in him—while they taught that the acceptance of him as the promised Christ, and the Son of God dying for our sins and rising again for our justification, was the new and living way which God has opened up through the human nature of his Son, by which he might be approached acceptably by even the most guilty.

The starting point of the apostles' preaching was the death of our Lord (1 Cor. xv: 3; 1 Tim. ii: 8). It was upon the truth that he was the Son of God that Jesus said he would build his church, and it is this divine Sonship attested by his rising from the dead that is everywhere appealed to by the apostles, and not the teachings of our Lord himself. The person of Jesus as the Messiah (Acts ix: 22; xviii: 3; xxi: 28), his nature as the Son of God (Acts ix: 20; Rom. i: 8) and his office as the Saviour of men and the only source to them of eternal life (Rom. vi: 23; 1 Thess. v: 9; Heb. v: 9; 1 John v: 1), and not the teachings of his public ministry, are the substance of the preaching and writings of the apostles.

It seems to me that the last verse of the gospel by Matthew, "Teaching them to observe all things whatsoever I commanded you," should be taken in connection with Acts i: 3, "being seen of them forty days, and speaking of the things pertaining to the kingdom of God." We nowhere have the slightest intimation of what those things were, which, during the interval between his resurrection and ascension, our Lord commanded his apostles to teach, as they went out to establish his kingdom in the world; except that "repentance and remission of sins should be preached in his name" (Luke xxiv: 47), and "that he that believeth and is baptized shall be saved" (Mark xvi: 16).

In my mind the foregoing views are entirely in accord with the teachings of our Lord and his apostles, and that when embraced they make plain and clear much that otherwise seemed to require a labored explanation to render the gospels harmonious with the epistles. I have found great help in studying the Scriptures on this line, and am therefore emboldened to present my thoughts for the consideration of those of greater information and with better opportunities for investigation, believing that no one can reverently search the Scriptures with a teachable spirit and a sincere desire to know the truth without in some degree being of benefit to himself and others.

OAKLAND, April 12th.

BAPTISTS IN LIBERIA.

Rev. R. B. Richardson, who was born and educated in Liberia, says: "The Baptist church of Liberia shows that it brought with it from America the spirit of self-reliance, self-direction and self-support. It is the only self-supporting religious body in the country, having generally the largest and best church edifices, numbering thirty-one, with twenty-four ordained ministers, and a membership of three thousand. We have begun an independent missionary work in the interior, planted among the aborigines. It was dedicated May 15, 1887. With this mission is connected an educational work, literary and industrial. We have a seminary (Ricks' Institute) intended to train Negro youth to be missionary agents, guides, counsellors, and rulers for their people; to be also farmers, mechanics and industrial workers in the country."

LEND A HAND.—Our Norwegian missionaries have long been calling for a religious paper for their people in their own language, and saying that it would do more good than twenty missionaries. They now say that such a paper is a necessity, and we are making an effort to meet this want. The paper is called *The Evangelist*, issued semi-monthly, in Chicago, at sixty cents a year; in clubs, at fifty cents. Professor R. A. Jernberg, of Chicago Theological Seminary, has taken the burden of editing it, without compensation. The Congregational Sunday-school and Publishing Society has kindly come to its aid.—*Home Missionary*.

"Weel, John, how are you to-day?" said a Scotch minister to one of his parishioners on meeting him on the road. "Gey weel, sir—gey weel," replied John, cautiously, "gin it wasna for the rheumatism in my right leg." "Ah, weel, John, be thankful; for there is no mistake, you are getting old like the rest of us, and old age doesn't come alone." "Auld age, sir!" returned John; "I wou'd to hear ye! Auld age has naething to do wi't. Here's my right leg jing as auld, and its quite sound and soople yet."

TOM AND DANIE;
—OR—
Lost in the Mines.
CHAPTER IX.

BY JONATHAN EDWARDS.

Tom's Conversion in the Mines—In Close Quarters.

After the prayer Tom and Danie felt quite calm. "I'm not afraid a bit now," said Tom—"be you Danie?" "No," was the answer; "I'm real happy, Tom."

Tom continued, "How did you get lost, Danie?" "I'll tell you, Tom," said Danie. "I was sleeping in the 'ole be'ind the door, an' I got a dreamin', an' I thought it was all over, you know. I 'eard some one callin', 'Danie, come on,' an' I jumped from the hole. I thought I was going out."

The whole story was told. Tom, also, had an interesting story to tell Danie; how the drivers had been aroused when they heard that Danie was lost in the old works, how they went to look for him and how he himself had wandered. It was a pathetic tale, but they did not realize it now. Danie was full of interest in what Tom had to say, and poured out the questions. He asked: "When did you miss me? and what did you think? and how did you get lost?" and many other questions. He wanted very much to ask about his mother, and Tom wanted to tell him something, but neither of them dared to do it. There was deep silence for a season. It was interrupted by the questions:

"How do you feel, Danie?" "O, purty good."

"I'm glad we're together, anyways, ain't you, Danie?"

"Yes, indeed," said he, emphatically. Tom continued, "Won't have to die alone, will you, Danie?"

They were uttered in as affectionate a tone as Tom could possibly demand, and no one with Tom, under ordinary circumstances, would have thought it possible for him to speak in a tone so exceedingly winning.

"Ain't afraid to die, are you, Danie?" "Cause ya so good. You'll go to heaven sure, Danie."

"Think so?" said Danie, in a childish and innocent voice. He hardly thought so himself.

"Oh, yes; ain't afraid of you as I be of myself."

"Danie, you be just as good as a boy can be, that's certain."

"I ain't very good," said Danie, in a modest tone, feeling that moment as if he was the wickedest boy that ever lived. Tom continued, "Tom, you can go to heaven just as well as I can if you only try."

"Didn't pa say a little while ago," said Danie, "that you had experienced religion?"

"To experience religion is to be a Christian, you know. If you let Jesus Christ save you," continued Danie, "you will be a true Christian."

"Oh, dear Danie," said Tom, "tell me all about it. I know so little, 'cause I never went to Sunday-school like you. I want to let Jesus save me if he will. Tell me all, dear Danie, and I'll do it sure."

Danie said: "If you want to have Jesus save you, you must ask him, an' you have, I guess. Ask him all the time."

"You must make up your mind you won't be bad, but be good—as good as you can, if you can get out again. Of course, you must ask God to forgive you, an' make you better, an' you are all right. You must try to think good things, an' that will make you kind of good."

"Danie," said Tom, earnestly, "I'll be good, I'm sure—just as good as I can be, if I can get out."

These words were all genuine. There was a real change taking place in Tom's mind and character just now. Indeed, he was made a new boy. He was making new and noble resolutions in his heart. He felt a warmth in his bosom, as if a little fire was kindled therein. It made the darkness of the mines a paradise to him. To be right within makes life a bliss, under any circumstances. To open our bosom to receive the divine rays quickens and revives our spiritual being, as the sun's rays make the daisies on the meadows to bloom in beauty. Tom felt as if awakening from a delightful sleep, and he spoke out sharply: "Danie, I'm willing to die right here, if God wants me. I don't think it's hard to do."

"I'm glad to hear you talking that way," was Danie's gentle reply. "You've done me lots of good, Danie," said Tom, "an' I love you awfully, too"—hugging him at the same time.

"I love you, too," said Danie. "We're like David an' Jonathan now."

"I don't 'kao' anything about that," said Tom.

"The Bible says about them," said Danie.

"What does it say?" asked Tom. "Oh! that they loved one another; that they loved in life an' loved in death," answered Danie.

"That's just like us only change the names, Danie. The Bible has everything in it, hasn't it? an' you 'kao' lots about it, too, Danie. I wished I 'kao'd as much as you do. I tell ya, if I got out from here I'll come to Sunday-school with you, Danie."

"I'm glad to hear that, indeed I be," said Danie. He continued by saying: "We mustn't stay here all the time, Tom. We must walk, if we can, an' try to get out of here. We dunno what will come. Let's get up."

"I'm willing," was Tom's ready reply. Just as they began to feel around, Tom said, "Ain't you hungry, Danie?" At the same time he touched an old rotten prop, and, just as he touched it, it fell toward him, he having all he could do to guard it off, and prevent it from injuring him. As he grabbed the prop, he found it so rotten that he could take a handful of it. Almost unconsciously he put some of the rotten prop in his mouth [given to me by an old miner as a fact], and it tasted good. He invited Danie to feast with him. As they crouched down, chewing, they could hear the drippings around them. Tom held out his hand before him, and immediately a drop fell upon it. Then he turned his face upward, with his mouth wide open. After many drops had fallen on different parts of his face, at last one fell directly into his mouth. It was so good and cooling, that Tom could not answer any of Danie's questions for quite a while. All he could do was to swallow the drops that fell into his mouth in rapid succession. It tasted so good, that it was hard to give up. But, after a while, he took his mouth away and said:

"Danie, this is mighty good. Come here, an' hold your mouth under this here drop."

Danie had enjoyed chewing the rotten prop, but nothing could be more acceptable to him now than a few drops of water. So, he moved on toward Tom, and after numerous futile attempts, he was able, finally, to put his mouth in position to get a few drops of water. Taking his breath hurriedly, he said,

"Isn't it good, Tom?"

"I bet it is," was the quick reply. Miners and others working underground have experiences that teach them to appreciate thoroughly a drop of cold water upon their tongue. Lack of pure air, or too much gas, make them exceedingly thirsty quite often; so much so, that they frequently drink water in the mines the appearance of which would more than satisfy them outside.

Tom and Danie changed places in feeding on the cool drop until they were satisfied and felt greatly renewed. At last Tom said, "Let's try it again, Danie, take a hold of my coat and we'll move along." They found their way clear and made comparatively rapid progress.

Tom was quite an expert at walking in the dark. Like other boys that had almost been brought up in the mines, a driver for many years, he could get along nicely in the dark. Many and many times had he brought his cars together and gone all the way out, over two miles, in the dark. All experiences of that nature were helpful to him now, although the present was by far the severest experience. Tom spoke encouraging words to Danie, frequently, such as "Come along, my boy," "Stick, Danie." Suddenly they came against a pile of rocks. As they touched it it began to slide, and they were obliged to retreat hurriedly. Everything around them seemed to be alive. Little pieces of rock fell here and there, and sometimes large ones. Thundering peals in the distance, which were frightening in the extreme. They seemed to be penned in. Tom began to feel the rib, and reaching up as far as he could, he felt that there was a step. He scrambled himself up.

Then, reaching down, he assisted Danie to get up. There continued to be a great stir and falling and sliding of rocks for a long time. No one can imagine what it is to listen to acres and acres of rocky roof falling, containing thousands, and hundreds of thousands of tons of rocks, unless he has heard it. The most terrible lightning and clatter of thunder ever witnessed or listened to, is nothing compared to this. Roll after roll of the most powerful thunder follow one another in quick succession. It is hard for the experienced, even, not to feel that all is coming to an end. It is sometimes overwhelmingly agonizing when a person has reason to believe that he is safe; but the agony is increased a hundred-fold when a person knows not where he is, and expects to be crushed to death every moment. At such a time it is a blessing to be made deaf and unconscious as death; and, pressing close to each other they dared not even to attempt a whisper. If they died, they were determined to die in each other's embrace. Frightened and fatigued, they spent some time in a state something between sleeping and unconsciousness.

(To be continued.)

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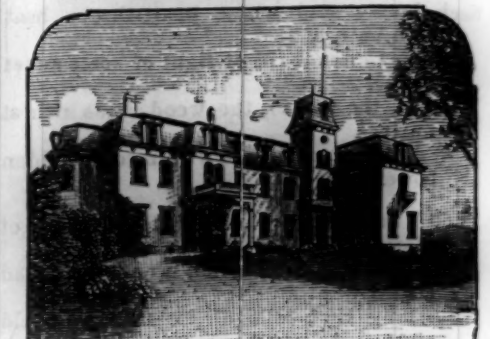
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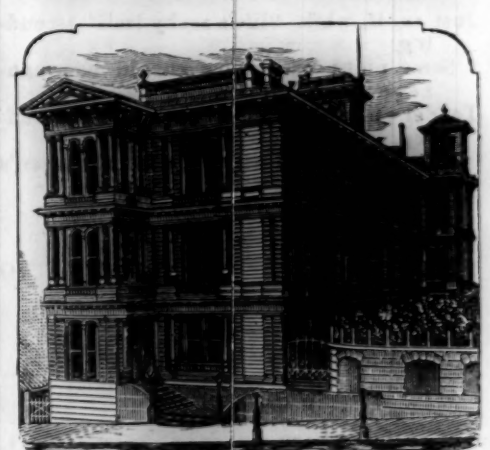
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WEDNESDAY, APRIL 23, 1890.

We hear that elsewhere newspaper proprietors have been prosecuted for advertising lotteries. There is room for similar prosecutions in our city and State. This advertising is done indirectly, rather than directly, in most instances. It is a "small" business, it is said, and an unpleasant one, to prosecute newspapers for such an offense. This may be so; but the prosecution can be no meaner or smaller than the offense itself. The prosecuting officer gets abused, and makes himself unpopular with a certain class, of course; and papers are rich, and juries can be packed, or purchased. But a few high-minded people can form a syndicate, get a large fund, employ a keen lawyer to "assist" the regular attorney, and secure trial after trial, till convictions are reached. The moment it costs more to defend the business than are the gains of it, newspapers will cease to advertise lotteries.

After a session of many months, the "Pan-American Congress" has adjourned. The members are to be taken on a tour through the States of the South before they finally depart from our country. Next time (and we hope another "Congress" will be convened within a few years) we may be sure that the States of the Pacific will not be overlooked in the various tours of observation. The results reached by this Congress are not conspicuously large in themselves; but they are large in prospect, because they have shown it possible to reconcile differences and conclude agreements. These agreements will prove so advantageous as to lead on to many more. It is a great point gained when each nation can see that its own prosperity will be found in the prosperity of all the others, and that war is the worst possible way of settling difficulties, when any more than one way is practicable. Secretary Blaine has shown himself the admirable presiding officer that he is; and all the members are going home with exalted ideas of the grandeur of the Great Republic.

We see, by the papers, that the authorities of "Robert Elsmere" and her friends are about to have a "cult," and to open a hall for religious services, in the line of ideas contained in the work referred to. We read that "it is proposed to teach a simpler Christianity than that which is taught at present in the churches. The idea is so to teach Christianity as both to touch the heart and direct the will. The new society will aim rather at representing a school of thought than any particular religious body of the present day." Perhaps this is as good a test as the teachings of such writers as Mrs. Ward could be subjected to. The endeavor will range itself alongside of the "worships" of the "positivists" and the "agnostics," just now striving to make themselves the talk of London. If any of these schemes have in them the life of a great and immortal truth, not elsewhere better taught, they will survive all chances and changes—but if not, no second generation will arise to take them on, and they will expire by inanition.

"In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race." On the "Latest News from the Sun," Prof. Frank Soule, of the State University, lectured at Plymouth Avenue church, in Oakland, last Friday evening. The weather was not propitious, but the audience was, and the lecture was listened to with profound attention, because it was worth listening to. It was illustrated by excellent photographs thrown upon a screen. These photographs are modern and magnificent, and add wonderfully to the understanding and enjoyment of a lecture upon a distant body. Indeed, there is nothing now done in our great observatories so valuable, either for scientific or popular uses, as the taking of photographs of sun, moon, stars and

nebulae, in their various phases, and changing moods, lights and situations. This lecture was, of course, popular, rather than scientific and exhaustive; yet it was sufficiently long, and full of memorable points. A vein of humor ran through it which did not fail of appreciation, while the grandeur which kindled and thrilled the imagination lost none of their power, in consequence.

While something can be said favorable to the manifestly increasing tendency among the Puritan sort of churches to adopt or imitate the holidays characteristic of the hierarchical forms of Christianity, yet it were well to remember that that way a well-known danger lies. Holidays are not an unmixed good. When they have a secular or patriotic origin, they are busy days for the tempter. But when they are baptised by the church, they may even be thought to give a special sanction to the tempter and to the tempted. "The better the day, the better the deed." So an English resident in St. Petersburg tells us that in Russia there are over one hundred and twenty church holidays in the year, and if Americans wish to do good to humanity in the Czar's dominions, they might well petition him to do away with a quarter of these days. "The poor workmen get their pay the day before the holiday, and instead of going to the service they go to the *kaback* (gin shop) and get gloriously drunk." Upon which an exchange calls to mind Mr. Kennan's account of finding everybody drunk in a Siberian village but one man, who explained his ability to stand up and harness a horse by saying that he was not a Christian. All the rest were celebrating one of the festivals of the Greek Church. No doubt some might answer that the English resident was disposed to turn off attention from the cruelties practiced by government policy in Siberia to other evils. So, when attention is drawn to the tyranny of corporations, there are those who dismiss that evil and begin to tell the workmen that all would be well if they would be sober and thrifty, or if they would prohibit the saloon by their united suffrages. Still, it is necessary to remember that the social evils are multifarious, and that while men are engaged, and properly engaged, in lightening one burden, some malign and subtle influence will be sure to work to double some others burden.

We are credibly informed that some of the missionaries of the "American Board" in Japan have announced their purpose to renew the agitation in favor of throwing the Congregational churches of the empire into the embrace of the Presbyterian Union church, there existing. We are not very much surprised at this, because the grand personage of Neesima has been withdrawn, and the time seems to the non-lovers of Congregationalism most opportune. We trust, however, that the genuine admirers of Neesima will persistently see to it that unsympathetic hands shall not be allowed to plant any such root of bitterness on his new-made grave. They know how distasteful the idea of the proposed "union," merging the Congregational churches into another body, was to Neesima, and their love for his memory should prompt them to maintain the opposition which he so bravely led. He truly believed that the empire needed, in these years of its transition, the example of the self-governed churches for its guidance and encouragement. And it will be a sorrowful thing if the movement in the Japanese Empire, just now the hope and promise of the world, should be embarrassed or hindered by the sudden blotting out of the self-government of the very churches that have done the most, hitherto, toward transforming an ancient autocracy into a modern government of freedom. It seems a cruelty, too, to the "American Board" itself, to have this controversy revived, when it is struggling with so many home embarrassments, and is making such heroic endeavors to regain the ground it has lost, and overtake the opportunities that have so long waited in vain. These agitators for change in Japan do not expect to succeed without the consent and co-operation of the "American Board" itself, in one form or another; and, most surely, the "American Board" will take this course at the peril of a serious embarrassment, there and here. We say to the "American Board," please do nothing to disturb the present status of the Congregational churches of Japan; and we say to the "self-governed" churches of Japan, remain as you are; maintain your freedom manfully; be not allured into any surrender; acknowledge but one Master; and be as gentle, yet as heroic, as He

OBSERVATIONS.—According to the figures of Dr. Haygood, Congregationalists have done the largest service for the education of freedmen. Fifteen million seven hundred and sixty-seven thousand seven hundred and forty dollars have gone from the North for this purpose, of which \$6,000,000 were sent by the American Missionary Association. But two individuals connected with Congregational churches, John F. Slater and Daniel Hand, have, besides, donated \$1,000,000 each.—As one illustration of the widening of woman's sphere, it was stated in Congress, by a member from Kansas, that the Adjutant Attorney-General of that State is a woman; and has, in fact, entire control of the legal department there, because the Attorney-General, who, if present, would have control, is absent from the State, and has been for some time; and in his absence the Assistant Attorney-General takes charge.—An item says that the Pope has concluded to recognize the Republic of Brazil. Would a good Catholic in that country have to wait for the Pope's recognition before he could obey the existing government? Or does the legitimate authority of any State depend on what the head of the Roman See has to say about it? If it does, then we have the old assumption, that the civil authority is as the moon, while the hierarchy is as the sun.—Dr. Broadus, in his lecture to the theological students at New Haven, touched off the disposition to minimize the worship in the services of the Church in this pointed style: "Young gentlemen, whatever you do and say in this world, don't call the devotional reading of the Bible, the singing of God's hymns and the prayer at his throne the preliminary exercises—preliminary to a poor, weak service, of which you are the central figure!"—There is usually more than one way of looking at a thing. For example, it may be very clear to the average citizen that a heavy tax put upon drinking places will diminish their number, and, so, the temptation which meets the mass of people, and will tend to suppress the low dives and disorderly haunts. Still, when we are looking that way, and though, on the whole, our judgment seems justified in drawing such conclusions, sometimes we are taken all aback and confronted with a big interrogation point. For one of the prominent temperance advocates puts the case thus: He said he had horrified a good brother by declaring that he would let the low grogeries remain and do away forever with the gilded saloon. And this brother was not convinced until he had made the rounds, and it was shown that not one man of decent appearance could be found in the dives. But the promising young men were found in the elegant saloons. So, if both could not go, he thought it would be better to banish the gilded saloon. It is hard to say, perhaps, which of the two sorts of drinking places is the more pernicious, on the whole. Just as fast as public sentiment and votes will do it, let us suppress them both.—We are glad to see the minutes of the General Association, even if they come late. The Statistical Secretary has already reported in our columns the summaries, and he deserves many thanks for his patient and exact labors. We are sorry to miss the minutes of the annual meeting of the California Home Missionary Society.

It is time our churches looked carefully over our Congregational institutions and separated those that are Congregational in name only from those which are Congregational by charter or constitution. Article IV of the Articles of Puget Sound Academy, as copied from its records, is as follows: "The affairs of this corporation shall be managed by a Board of Trustees, the majority of whom shall be members in good and regular standing of some evangelical Congregational church." Will the officers of other institutions that are Congregational in fact, please send THE PACIFIC the exact language of the charter that makes them such?

It is said of Major-General George Crook, who died a few years since: "He was one of the most temperate and moderate men I have ever seen. He never drank, he never smoked; he never ate more than barely enough to keep him going. He was a true hero. He never saved himself. If a thing needed to be done, he often did it himself rather than give the proper orders to some subordinate. In my opinion, it was a bitter, prolonged campaign against the Cheyennes, when on half rations of mule-meat, in the face of stinging blizzards, he underwent the severest exposure without flinching, that hastened his death. He died not worth over \$1,000."

A letter from Kumamoto, Japan, says: "Since the beginning of this year there have been twenty-five shocks of earthquake, some of them heavy enough to make us wonder if more were not to follow immediately."

NEWS FROM THE SUNNY SOUTH.

The third annual Convention of the California Christian Endeavor Union has just held its three days' meeting in this city. No one could attend its exercises without gaining fresh inspiration and enthusiasm. Of course, this Convention could not be so grand and uplifting as the National gathering in Philadelphia, where 6,500 assembled last year; but 200 delegates from the different parts of this State gave us fresh hope for California's future. And the 600,000 members of this society enrolled in the United States seemed, in holy vision, to pass before us like an army in review. What moral and spiritual power, what possibilities for the speedy conversion of the world, center in this pulsant host! In fitting language Dr. Hutchins welcomed the young people to the city, and E. P. Hayes, President of the Los Angeles Union, and Rev. Sanborn of Eureka, spoke in response. Great credit is due to the twenty-five or more delegates who came from San Francisco and Oakland, and other places as far or farther away. Some fifteen delegates came from San Diego. Among them was Rev. F. B. Perkins. Rev. Mr. Weage came from National City. The delegate who lived the farthest from Los Angeles was probably Rev. Mr. Sanborn of Eureka, who is here on a two months' vacation. Rev. John Rea of Oakland gave specially valuable thoughts on "Junior Endeavor Societies," and always spoke with vigor and to the point. The address of Rev. W. C. Merrill of Sacramento, on "Future California—Her Native Sons and Daughters," is well worth a place in THE PACIFIC. He had the courage of his convictions, and because he loves the State of his adoption so much, he dares to be bold, while warning us of impending dangers. "I could wish no more dread curse on California than to make this a wine-producing State. I cannot measure the turpitude of men who would gather in San Francisco to see how they might largely increase the consumption of wine. God must laugh at the founding of one of the greatest universities on the largest vineyards of the world. The most carefully prepared statistics show that a wine-drinking, wine-producing country breeds a whisky-drinking population."

It goes without saying that Dr. F. E. Clark of Boston, who, in the providence of God, originated this great Christian Endeavor movement, was the man whom all wished to see and hear. His modest, Christian bearing, amid commendation, flattery and applause, was a beautiful object lesson, and, together with his direct, loving words, won him the hearts of all. He appeared to excellent advantage, whether in his address, in which he outlined the mission of the Society of Christian Endeavor, or replied to the showers of questions which rained upon him in the question-box. But aside from these trained speakers, it did one's soul good to see the poise, the ability and readiness and success of the young men and ladies in filling their parts and in carrying on the business of the Convention. We know that the people assembled will go home with much more courage and hope for the better California that is to be. When you want to have your soul stirred to its depths and the church roof lifted let California's consecrated young people sing again out of Gospel Hymns No. 5. The next Y. P. C. E. Convention will be held in Santa Cruz.

Rev. Mr. and Mrs. Field of Olivet church, Los Angeles, are happy because their church edifice has been repaired and beautified.

The foundations of a new church at Sierra Madre are being laid (Rev. Abbott, pastor). It will cost about \$3,000, and will be built without debt.

Rev. W. C. Merrill of Sacramento preached at the First church, San Diego, last Sabbath. That church is yet looking for a pastor. This field of labor offers a noble opportunity for the right man. The people of San Diego are rejoicing that a ship has just sailed from that port laden with home products for the Sandwich Islands.

Evangelist Bickford is now holding revival meetings in Rev. Collins' church, this city. The meetings are crowded, the interest deep, and the inquiry meetings are thronged. A goodly number are already rejoicing in Jesus and salvation.

Evangelist Crawford begins revival meetings this week in Rev. Cash's church, Edgemont.

Rev. J. H. Harwood of Santa Ana is publishing a paper called *The Orange County Collegian*. It is devoted to the interests of the institution which he has in charge, as well as to the religious welfare of all the region in which the paper circulates. Religion and education have always gone hand in hand ever since the coming of the Pilgrims to Massachusetts. So may it ever be to the end of time!

W. A. JAMES.

LOS ANGELES, April 19, 1890.

SPOKANE FALLS, WASHINGTON.

Although April is here we feel as if spring still delays. Only a few varieties of wild flowers have yet appeared.

Easter Sunday was generally appropriately observed by the city churches. The Congregational Temple was decorated with greens and what flowers could be procured, and the morning quartette surpassed all their past record in the quality of their singing. They rendered two beautiful anthems, and a duet that was exceedingly fine.

The young people's literary society known as the "Spokane Educational Society," is progressing in earnest. The so-

ciety meets regularly on Monday evening in the chapel of the First church, and after the presentation of the special "topics of the day," a programme consisting of recitations, orations and music is carried out, after which comes a debate or a story synopsis. The meetings are reported in two of the daily papers.

The articles of incorporation for the Second Congregational church have been procured, and plans are being prepared for a \$6,000 church on a lot given by Colonel Jenkins. The ladies are preparing to organize a "Ladies' Aid Society," which will doubtless be a great help. Rev. T. W. Walters preaches regularly in Heath's Addition.

The W. C. T. U. Convention is in session in the Congregational Temple. The convention convenes during the day, and lectures have been delivered in the evenings by Miss I. C. De Velling of Massachusetts, and Miss Henrietta Moore of Ohio.

The Y. M. C. A. Building is almost ready for occupancy, and will cost when completed about \$15,000. It is built on leased ground, the lots owned by the Association being right in the center of the city and valued at \$4,000.

Cheering news comes from Genesee, Idaho. The Congregational church was organized a little over a year ago, and with the aid of the Congregational Union the church edifice is nearing completion. "The Ladies' Missionary Association" has pledged fifty dollars for a bell, and now are trying to plan for the furnishings. The Sunday-school numbers from fifty to sixty, and the attendance on Sunday's services from fifty to one hundred. This church building is the only Protestant house of worship within a circuit of many miles. Mrs. N. F. Cobleigh has been doing good work there and at Pullman, and the people are anxious to have her remain as pastor. We hope she will be ordained. Why not?

April 11, 1890.

VERMONT CHURCHES.

The number of Congregational churches in Vermont is 198. Forty-two of these churches have pastors regularly installed, ninety-one have pastors without installation, twenty are served by supplies and forty-five are vacant.

The additions during the past year exceed the removals by sixty-four. The number of removals, 1,067, is the largest ever reported, an unusually large number being included by several churches as dropped by "revision of the roll." The number of infant baptisms is 173. In benevolence there is a falling-off in contributions from 1888 of more than \$4,000 to foreign missions, of nearly \$700 to home missions and \$500 to the American Missionary Association, which losses, however, are more than compensated by an increase to the College and Educational Society, the Congregational Union and "other charities," so that the aggregate is nearly \$1,300 in advance of the previous year, or \$53,802. Legacies are reported of \$11,751, making the total benevolence of the churches for 1889, \$65,556. The home expenditures for the year were \$224,944 an increase of over seven per cent, on the figures of 1888. The enrollment of Sunday Schools is 21,983, and 112 churches report 4,841 of their young people gathered in the Young People's Society of Christian Endeavor and similar organizations.

One hundred and eighty-six churches report houses of worship valued at \$1,310,600, and 120 parsonages, at a value of \$214,900, making a total valuation of church property of \$1,525,500. Eighty-two churches hold invested funds to the amount of \$151,480, while forty-seven churches have an indebtedness of \$32,684. One hundred and eighty-two churches report the salary ordinarily paid to their ministers, including rental value of parsonage, where one is owned, the aggregate of which is a total of \$135,887. This is an average salary paid by each church of \$746.63. Forty-one churches pay a salary of \$1,000 or more, and sixty-four churches \$500 or less.

DIED.

TIMMONDS.—Died at Portersville, Tulare County, April 10, 1890. Nettie G. McMillan, wife of Mr. J. C. Timmonds.

She was born in Peach Valley, Monterey County, November 28, 1870. The funeral services were conducted in the Presbyterian church of Portersville by her pastor, Rev. W. D. Williams, Tulare City. Too strong testimony cannot be borne to her faith in Christ. It had been the intention of herself and husband to unite with the Tulare Congregational church soon after they were married, but circumstances removed them to Portersville, where her health soon began to fail, and for nearly a year the struggle for life continued. His membership was formerly in the Christian denomination, and her training had been in the M. E. Church. Both united with our church, she by confession and baptism while confined to her bed. The sufferer was conqueror, through faith in Christ. She could hope and trust, and her friends knew that her Lord was near. When this life was about to end, then the better life came plain to her view. There was no "valley," no "shadow," to her. The Saviour came and led her in safety. Husband, sister, relatives, companions, all look up rejoicingly, even through tears.

"The night-dew of heaven, though in silence it weeps, Shall brighten with verdure the sod where she sleeps; And the tear that we shed, though in secret it rolls, Shall long keep her memory green in the depth of our souls."

W. D. W.

CONGREGATIONAL UNION FIELD NOTES.

DEAR PACIFIC: When the shark swallowed the sailor he said, "Come in out of the wet." This is what the genial hosts of the Y. P. S. C. E. of this City of the Angels are saying this morning to the hosts of angels (messengers) of the churches who are gathering at the First Congregational church for their Convention.

Flowers, smiles, beautiful garments (of praise) abound; but it is wet. I wonder if these boys and girls fret about it as you and I did when we wanted God's fairest days for our young endeavors. It is his land. These are his mountains. "The sea is his, and he made it." May the dear young hearts early learn the sweetness and the strength of letting Him have his way about weather and everything else, without friction!

As I resume my pencil Saturday the skies are bright and the city has its loveliest look to the hundreds of happy young Christians who surround Father Endeavor Clark at the jubilee in the First church. This has been our first sight of this happy man, who seems to have found and fitted his unique place. True-hearted, sensible, simple, Christian, there was a warmth and directness about his address last night which seemed to reach and satisfy the crowd which filled the fine auditorium. Dr. Hutchins' people have planned and built with an eye to practical usefulness in city evangelization.

I just had to give you a breath from this Convention, of which your columns will hear from others, and of which the prayer-meetings for days to come will be full. It does me good to drop into these gatherings if I cannot stay in them in the old pastor fashion. If I am an agent of a benevolent society as I once thought I never would be, *homo sum et nihil humani a me alienum esse puto*. There! Who says I have forgotten all my Latin? It is correct, Mr. Editor. No need to take out your lexicon.

It is no scandal to Oceanside, than which no site for a city is more attractive on this coast, and to Carlsbad, where a noble and generous people struggle and suffer heroically, to say that times have been very hard with them. Yet the darkest day has passed. There is splendid opportunity in this region for the fulfillment of the Scripture, "Bear ye one another's burdens, and so fulfill the law of Christ." Aside from all other benefit, Brother Foster's cheerfulness during the dark hours have been worth all he has cost and the dear A. H. M. S. and hopeful, A. C. U. can make no better use of their money—the money saints have trusted them with—than to tide people christially over those difficulties, sometimes tremendous in a new country, by which God polishes them into symmetry, strength and beauty. There is a good temperance hotel at Oceanside, and the drive on the beach to Carlsbad is wonderful. Cottages can be rented very, very cheap at Carlsbad. If any of our northern saints want a little seaside home for a song, now is the time to buy. But a summer paradise even in this lovely clime, unless used in the missionary spirit, comes to be a pandemonium. When will men learn how easily and surely heaven makes, or lets us make or mar, our peace. Bless the brave saints at Oceanside and Carlsbad!

San Diegans speak freely of "the collapse of the boom." But visitors see a great improvement in the city. The lovely "bay and climate" are there. Heaven has not mortgaged them. The behemoth hotel is there—the blue sea, dashing spray on its very porch, is beyond. The country out by the wonderful Sweetwater dam, and indeed all about San Diego, is improving, and there seems no cessation of the efforts of people of good taste to make this one of the garden spots of the world. The First church miss Brother Silcox greatly, and many eyes lighted as I told them he was well beloved in Oakland also.

May I send a message to friends in Oregon and Washington suggested by some experiences I have met here. While a "boom" in business is doubtless a blessing in opening up new spheres of activity, children of light need be very wise in church arrangements and plans lest cruel debts cripple efforts which need all the momentum wise administration can give. When I went with a heavy heart to George Muller of Bristol to ask about the power of prayer in the removal of our Minneapolis church debt, he asked, "Did you pray before you got in debt, brother?" We got out of debt by prayer and praying, but we learned some things.

Friends in the North, you can hardly make a mistake in getting good and generous lots for churches and for parsonages. You will doubtless prove what Bishops Warren and Ford both claim—that there are no denominational disputes about the membership of churches where the parsonage is occupied by a Congregational minister. You can give good fruit of first-class work by good musical instruments and good furniture. But when I hear of the blessed avalanche of twenty churches and a dozen parsonages on our overburdened A. C. U. treasury, I say: "Dare to be plain, brethren. In many cases let a simple tabernacle answer the purposes of worship until the sure growth of your towns will justify a temple." I am hitting no one, for I am a stranger to the situation; but I long to help you all in Christ Jesus.

Faithfully, EDWIN S. WILLIAMS.

The Michigan Central will run a train regularly between New York and Chicago in twenty-three hours.

Religious Intelligence.

PACIFIC COAST.

The subject at the Monday Club was "The Prohibition Convention." Rev. George Morris led off in the conversation. He spoke very highly of the Convention, of the platform adopted and the ticket nominated. It was evident that, if he is not now the Chairman of the State Committee, he has lost none of his long-time love for the cause, and enthusiasm for Prohibition. He commended those nominated as all worthy of our votes, but especially Rev. Joseph Rowell for Congress and Gen. John Bidwell for Governor. His endorsement was heartily approved in the remarks which followed, Dr. Willey and others speaking in the highest terms of Gen. Bidwell, and expressing the belief that he will poll a very large vote. Some of the brethren criticised the organization of the Convention, and thought that proxies should have been allowed as in past years, or that the members of the delegations present should have been permitted to cast the full vote of each delegation; and the platform is not satisfactory in all its planks to all; but it was very evident that, waving their strong objections to some things, most of those present will vote the Prohibition ticket in the coming election. The discussion was a timely one, and the opinion was expressed that, after the Conventions of the other leading parties, it would be well to make their doings subjects for discussion in the Club. Rev. Dr. Barrows will address the meeting next Monday on "Our Public Schools, and Woman's Relation to Them."

The "Three Keys," which proved to be asking, seeking, knocking, was Dr. Barrows' subject in the First Church in this city, on Sabbath evening. There were 422 in the Sabbath-School.

Pastor Cruzan's subjects in the Third Church were "Meat for the Soul" and "Paying the Fare."

Dr. Pond's sermons at Bethany church were upon "False Prophets and True," and "What is After Death?" He told the children why they should be, and why they should not be, friends to sinners.

Pastor Wikoff told his people at Green-street in the morning why he believes that Jesus was the Son of God.

Rev. W. N. Meserve preached in the Memorial Presbyterian church, South San Francisco, in the absence of Pastor Rhoda on his bridal trip.

Dr. McLean of the First church, Oakland, and Rev. Oakley of Plymouth-avenue, exchanged in the morning.

Rev. J. B. Silcox addressed the Y. M. C. A. in Oakland in the afternoon, and exchanged with Rev. Heacock of the M. E. church in East Oakland in the evening.

Rev. George B. Allen preached an Easter-day sermon in the Union church, San Lorenzo, and exchanged with Rev. Ross of the M. E. church, Haywards, at night.

The annual examinations at the Pacific Theological Seminary will be held this year, during Thursday and Friday, May 8th and 9th, from 9 A. M. to 4 P. M. The anniversary exercises will be held Friday evening, May 9th, at 7:30 P. M., at Plymouth-avenue church, Oakland. For weighty reasons these dates are made four days earlier than they would otherwise have been.

Rev. Dr. Benton preached at Sacramento in the morning, addressed the Sabbath-school in the afternoon, and a Sabbath-school concert in the evening.

"Keep this man. * * * And as thy servant was busy here and there he was gone," was Pastor May's text at Byron last Lord's Day morning. In the afternoon he spoke to the new Sunday-school at Hot Springs school-house. At the evening service the orchestra led the music, and joined earnestly in the study of Christ's explanation to the Pharisees why he pitied and helped the publicans and sinners. (Luke xv.) Good attendance and increasing interest in all the services.

Rev. L. N. Barber declined a call to the pastorate of the church at Turlock at the yearly meeting of the church and society, held the 4th of April, and the pulpit is now vacant. Turlock is a station on the S. P. R. R., and has about 250 to 300 people. It has a Congregational church, with a membership of eighteen, a church-building with a seating capacity of 175, perhaps the best church building of the denomination in the San Joaquin valley outside of Stockton and Fresno, if, indeed, it is not equal to either of these. It has a prosperous Sunday-school of an average attendance of nearly or quite fifty, largely composed of young people, as is also the congregation, which is more than an average for places of the size of Turlock. Here is a field in need of a live man, who will receive a fair salary and find enough work to keep him busy, with the expectation of reaping many-fold in due time.

Rev. L. N. Barber is now stopping in Panoche valley, San Benito county, from whence he will go in a few days to San Luis Obispo, to remain two or three weeks, when he will be ready to accept a call to any church desiring his service. Rev. W. C. Wise was at Turlock last Sabbath.

Some interesting items about the observance of Easter Sunday were received from distant places in time for last week's paper, but were overlooked by the printer. Among them was the observance at Tucson, where the church

was tastefully decorated with choice flowers from Los Angeles and the gardens of Tucson, and wild flowers from the mountains. The music was excellent, and so was the sermon by Pastor E. Hammond Cole on "The Chief Joys of Easter." Several new members were received, and the sacrament of the Lord's Supper administered. The Sunday-school concert in the evening filled the church to overflowing.

Pastor Goodsell preached at the Angels church, which was beautifully decorated, in the morning. The offering was for home missions. This feeble church has now raised its quota to eighteen dollars, to which amount the Sunday-school is likely to add more.

At Murphys the house was tastefully decorated, and crowded in the evening at the Easter Sunday-school concert. Pastor Goodsell improved the opportunity to send home in a short address the central truth of our gospel.

The Easter services at Sequel in the morning and the missionary meeting of Sabbath evening were enjoyed by fair audiences considering the bad traveling. The opening of the missionary barrels by the children was a feature of the evening; and the little ones had done so well that a good sum was added to the Home Missionary treasury. And by their aid the Sequel church is able to complete the payment of its quota for Home Missions for the past year, as called for by the Superintendent and Executive Committee last September.

The Church at Salem, Oregon, held its Easter communion Sunday, April 6th, and received thirty-five new members.

A friend says: "I have just come from the meeting of the Annual Sunday-school Association of Oregon—the most successful of any with which I have met on the Pacific Coast."

A church of fifteen members—thirteen on profession and six baptisms—was organized at Toledo, Lewis county, Washington, April 6th, as the result of a series of meetings conducted by Mr. R. A. Rowley, missionary of the C. S. S. and Publishing Society; sermon by Rev. Samuel Greene.

The Minutes have been published and forwarded to the churches. If, perchance, any have been overlooked, a postal-card to that effect will receive prompt attention. Will the churches still in arrears please forward the amounts due?

The next meeting of the Yakima Association will be held at Ellensburg, beginning the second Wednesday in May, and continuing two days.

S. H. CHADLER, Registrar.

John Currie, the Scotch evangelist, has been laboring with the Santa Cruz church for two weeks and a half. His labors closed Sabbath evening. The church has been much delighted with him, and the congregations have been uniformly good, sometimes crowding the house to its utmost capacity. He gave Bible reading every afternoon and preached every evening. Quite a number have decided for the Christian life, and the church has been much refreshed. This evangelist will always be pleasantly remembered by Santa Cruz Congregationalists and members of all other churches. The church hopes to have him with them again next winter, when they get into their new building.

The Board of Commissioners of the Oregon State Reform School have advertised for plans and specifications for a building, the cost of which shall not exceed twenty thousand dollars, exclusive of brick, which is to be furnished by the State. The bids are to be opened the first Monday in May, after which the contract will be let and work begun soon.

PRESBYTERIAN. — Successful revival services are reported as being held daily at the Cumberland Presbyterian church, San Jose. Rev. Mr. Snodgrass, pastor of the Presbyterian church, Monterey, was thrown from his buggy, and received injuries on his head from which it is feared he may not recover.

EASTERN.

Thirty united with the church in Wilmington, N. C., April 6th.

Eighteen united with the church at Appleton, Wis., on Easter Sunday.

The new house of the church in Berlin, Neb., was dedicated April 6th.

Fifty-two have been received into the church at Creston, Iowa, within three months.

The church at Benson, Wis., lately received nineteen—an ingathering after special services.

A church of fifteen members was organized in the new city of Harriman, Tenn., April 6th.

Twenty-four—twenty on confession—united with the First church Albany, N. Y., April 6th.

Twenty-five united with the church in Appleton, Wis., April 6th. Special meetings were held during the winter.

It is claimed that George Washington and John Adams attended service in the old church in Wethersfield, Conn.

The new house of the Bohemian church in Chicago is to be dedicated by appropriate services May 1st and May 4th.

On Easter Sunday twenty united with the church at Windsor, Mo. Evangelist Marsh has held meeting there for three weeks.

The church in Metropolis, Ill., whose new house was destroyed by a cyclone, will begin to rebuild again from the foundation.

Rev. P. B. Davis has been pastor of the church in Hyde Park, Mass., twenty-three years. The church has increased from thirty-eight to five hundred and seventy.

The Riverside church, Lawrence, Mass., received twenty-four on confession at the last communion, April 8th. A new house was dedicated by the church at Wood's Hall, Mass.

CROCKETT.

It gives the writer great pleasure to ask for a little space in THE PACIFIC that he may, in behalf of our church, thank those six students—Wirt, Maar, Staub, Hendry, Newlands and Mudie—from the Seminary, who so generously came up to Crockett and gave our church a benefit a few evenings since. We read how in the olden time the spirit of Saul was refreshed by the playing of David upon his harp. So our spirits were likewise refreshed by the singing, the playing and the reading of these young gentlemen. The manner in which the different ones acquitted themselves at once suggested the fact that these were young men who would succeed in any department in life; and it is very gratifying to see young men of ability giving themselves up to the work of the ministry. The proceeds of the evening approached very nearly sixty dollars, which, together with other funds we have on hand, we soon expect to devote towards making some needed improvements in our church building.

As the pulpit in the Crockett church has been supplied for some time past by students from the Seminary, I wish to say a word in behalf of our Seminary—that all have acquitted themselves in a manner reflecting credit on their alma mater.

Brother Wirt, who has been our acting pastor for several months past, gave excellent satisfaction, and although we regret our loss, yet we willingly give him up to the position of Superintendent of Sunday-school work, for which his talents so peculiarly qualify him. Our church is looking forward in pleasant anticipation to the first Sunday in May, when the Lord's Supper is to be celebrated. We expect to have Dr. Dwinell with us, and several additions are looked for at that time. Yours in the work,

DAVID EDWARDS.

RIO DELL.

Mrs. Ida L. Pascoe, the widow of our lamented brother Rev. W. H. Pascoe, writes from Rio Dell, Humboldt county, April 16th: "I have had it in my heart to write a letter to THE PACIFIC for a long time. I do so long to have some minister settled here as pastor over these two places, Rio Dell, and Scotia—only a mile and a half apart, but separated by Eel River. I see our good Brother Bacon often writes Humboldt news, but he has forgotten to remark anything about us—away off here on the borders of civilization; and while he is giving you the promised rest, I will take the opportunity of writing a few words.

"At Scotia the Pacific Lumber Company are running their mills to their utmost capacity, employing between 300 and 400 men. There are no less than fifty families resident there. For four months' winter weather we had no preaching—at present the M. E. minister of Fortuna comes ten miles and preaches every two weeks at Rio Dell in the afternoon and Scotia in the evening. What we do so much need is a resident pastor; cannot we hope for one? We have been told that the committee can give us no encouragement. I would like to know if these souls are not as well worth saving as those in other heathen lands.

"We have missed holding our Sabbath-school (still Congregational) but three Sabbaths during all this snow, rain and wet. At Scotia we have thirty children and eleven adults enrolled, with increasing interest even, to a crowded school-house. Next Sabbath we expect to use a brand-new organ—everything seems bright and prosperous. Of Rio Dell I cannot perhaps say as much, although thirty children are enrolled. This field belongs to the Congregationalists, if they will occupy it. Will not Dr. Warren send a consecrated man to preach the gospel to the souls here?"

SALT LAKE.

Last Sunday morning week the First church in Salt Lake City was crowded when Rev. J. Brainerd Thrall, the pastor, preached on the "Significance of the Events Immediately After the Resurrection." In the evening a union meeting and praise service was held in the First Presbyterian church preparatory to the Convention of the Utah Y. P. S. C. Endeavor on the following Tuesday. The church was crowded.

On Tuesday afternoon the Convention convened in the First Congregational church, which was beautifully decorated with ferns and flowers. Rev. J. Brainerd Thrall, President of the Utah Union, presided, and was re-elected President. One-third of the audience was from out of town. Reports of the societies showed that the one connected with the First church, Salt Lake, has doubled its membership in the last year. Members visit the hotels for one hour each Sunday to invite the guests to the church services. The Second church society numbers thirty-eight members. The Ogden church society numbers twenty-two active and sixty-three associate members. Much work is done in hotels and restaurants. Short addresses were made by Rev. Dr. Clark, the founder of the society, and by others.

In the evening the meeting was held

in the First M. E. church, which was crowded. President Thrall made an address of welcome to Dr. Clark and presented him with the monogram of the society in Utah gold. Dr. Clark responded gratefully, and ably addressed the Convention. He was requested to take to the California Convention the best wishes of the Christian Endeavor Societies of Utah.

FROEBEL'S BIRTHDAY REMEMBERED.

DEAR PACIFIC: Please put away your great big shears and that pencil, for I will try to be just as short as ever I can. April 21, 1782, Friedrich Froebel was born, and what a blessing he has been to mankind! However, his birthday was duly celebrated at the kindergartens. I was a witness at one of them, and surely there could not be a better way to commemorate any one's birthday than by making a lot of dear little children happy. This, evidently, was the loving teacher's purpose, and may they be as successful in all their undertakings. It was a sweet, touching sight, this group of human buds; sweet, indeed, to listen to their little songs, so well sung, about flowers, birds, the sun, the stars, the necessary raindrops—all the time telling of untiring, patient efforts. The exercises, which I am afraid to enumerate (on account of those shears) being over, Dr. Barrows spoke to the little ones, and the continuous "Yes, ma'am," alternating with "Yes, or, no, sir," proved that the eloquent pastor of the First church can also interest audiences vastly different from those whom he is accustomed to address. After this the goodies were distributed. Any one of you, dear readers, who never have witnessed such a scene, take my humble advice—invest a few dollars in such things as a little ones like, and go to the kindergarten on Harrison, between Fifth and Sixth streets, and let these poor little ones have a "party." I am sure you will feel well repaid. Is it not a great mistake to call them "one of the least of these"? Are not those who refuse to feel for them, and close heart and hand against this noble work, far less in the eyes of our Heavenly Father? *

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, April 3, 1890, Hon. Enoch L. Fancher, LL.D., President, in the chair.

The religious exercises were conducted by Secretary Hunt.

Among the communications presented to the Board from other lands were letters from Rev. Hiram Bingham, of Honolulu, who has his translation of the Old Testament for the Gilbert Islands nearly completed; from Rev. C. W. Kilbon of the Zulu Mission, Rev. S. M. Howland of Ceylon, Rev. A. Rodemeyer of Bremen and Mr. George H. Price of St. Petersburg, and annual reports from various foreign agencies respecting Bible work accomplished in 1889.

Grants of books were made to the value of about \$4,756. Funds were also granted to the amount of \$16,418.10, including the appropriations to the Missionary Society of the Methodist Episcopal Church for work in Germany, and to the American Board for its Ceylon mission.

An auxiliary society was recognized in each of the States of Indiana, Illinois, Minnesota, Mississippi, Missouri, Nebraska, Colorado and Vermont. The last two societies named are Welsh organizations, in Denver and West Pawlet respectively.

The issues from the Bible House during the month of March were 84,329 volumes. The total issues of the Bible House for the year ending March 31st, not including those issued in foreign lands, were 1,006,822 volumes.

FACTS CONCERNING THE YOUNG MEN'S WORK.

At the regular monthly meeting of the Board of Directors of the Young Men's Christian Association, held last Thursday afternoon, the following interesting facts were gleaned from the reports of the General Secretary and Employment Secretary: Forty-one situations were secured for unemployed young men during the month—twenty-five permanent and sixteen temporary. From the General Secretary's report the following facts were taken from one day's experience: On Thursday, April 10th, every young man entering the Association building from 9 A. M. to 9:30 P. M. was counted, and the purpose of his visit ascertained. During the above hours 720 young men visited the building, 220 entered the gymnasium; twenty-five of these were visitors, the remainder were members. Forty-two entered for baths, the others to exercise. Fifteen called to see the Employment Secretary, thirty-two called to secure letters addressed them in care of the Association, fifteen came to see the General Secretary—three with letters of introduction, two to make application to be sent to the hospital, three for friendly advice and seven on general business. The remainder came for the privileges of the reading-room, library, etc., and to attend the elocutionary prize contest in the evening. In connection with this total number of young men there were 150 young ladies who accompanied them to the exercises in the evening. The General Secretary, Mr. McCoy, was granted leave of absence from the work for a few weeks, as his health has not been all that could be desired for the past two or three months.

Do you subscribe to THE PACIFIC?

In THE PACIFIC of January 15th is an account of the great earthquake in Kumamoto, by Rev. S. L. Gulick. The twenty-fourth line from the bottom of the second column, reads, "fearing that the Christian physicians of the city could not be relied on in such an emergency." It should have read "fearing that the non-Christian physicians." There are no Christian physicians in Kumamoto.

Rev. Dr. Barrows has been elected an honorary member of the Exempt Fire Company of San Francisco. He was presented last Monday evening with a certificate of membership and a gold badge by President Hudson. Dr. Barrows responded briefly, assuring the members that he appreciated the distinction of being the first honorary member.

7 NEW MUSIC BOOKS 7

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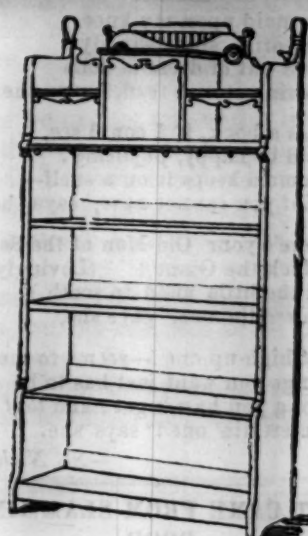
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BELL

Children's Department.

A TOUCH OF NATURE.

A little maid upon my knee
Sighs wearily, sighs wearily;
"I'm tired out of dressin' dolls
And having stories read," says she.

"There is a book, if I could see,
I should be happy, puffily!
My Mamma keeps it on a shelf—
But that you cannot have," says she!

"But here's your 'Old Man of the Sea,'
And 'Jack the Giant'!" (Lovingly
I tried the little maid to soothe.)
"The interestin' one," says she.

—St. Nicholas.

WHAT CAME FROM SLAMMING A DOOR.

BY ANNIE E. PRESTON.

Sarah Carter was afflicted with that disagreeable malady, neuralgia, and doubtless the accompanying pain made her peevish and irritable. She was up betimes and dressed, however, and stood looking out of the sunny south window, at the snow birds, pecking the crumbs that had been thrown out for them upon the pure white snow, when her mother said, from the dairy where she was skimming milk:

"The weather is so fine this morning, and the sleighing is so good, I think your papa and I will drive to the city. I have quite a lengthy list of articles to purchase."

"I thought I was to go the next time papa drove in," said Sarah, complainingly.

"It would not be prudent for you to go out to-day, daughter dear; and as Johnnie is here to keep you company and to look after matters out-doors and in, I think I had better take the opportunity to go as soon as I shall have the work done up."

"All right, Aunt," spoke up Johnnie, a bright, wide-awake lad, Sarah's cousin from the adjoining town, who was down for a short visit to the Carter farm. "You can start right off, if you like. I will finish doing up the chores at the barn for uncle, and then I will come in and wash the breakfast dishes. I often help about the housework at home. Mamma said her girls are all boys, and as I am the oldest, she has taught me to be useful in a variety of ways."

"A most excellent idea it is, indeed," said his aunt, brightly, as she hurried with her preparations for the trip. Presently she tied her bonnet and put on her gloves, kissed her smiling nephew, in the same affectionate, motherly way as she did her daughter, and said in her cheery way:

"I see nothing to hinder you two cousins from having an enjoyable day. You must take good care of each other. We shall be at home again in good season. By—bye!"

"Enjoyable day, indeed," echoed Sarah, impatiently, as she dropped into a big rocking-chair in front of the blazing open fire in the pleasant sitting-room, and waited for her cousin to come in from the barn and poultry house.

For some minutes the ruddy flames raced and chased up the chimney, but presently the hickory fire-stick, which had burned in two, fell apart, leaving long, thin spirals of blue smoke curling up from the brands, and the bed of glowing coals on the hearth. Sarah now fancied she was cold, or that she should be presently, which, to a person of her active imagination, was the same thing. Just then Johnnie came in, whistling a lively tune.

"Fire's almost out in the cooking-stove," said he. "Forgot to keep a stick of green wood in, didn't you? Never mind, a handful of kindlings will set it right," and he ran out leaving the piazza door open. Sarah impatiently crossed the room to shut it.

"The water has nearly boiled out of the tea-kettle," said Johnnie, as the fire blazed up. Seizing the water-pail he ran to the pump in the yard, again leaving the door open. Although Sarah immediately shut it, when he came in he thoughtlessly did the same thing again.

"More wood needed in the fire-place?" he asked, glancing into the sitting-room and noticing his cousin's clouded face. "I'll have some here in a jiffy," and out Johnnie went whistling, leaving this time the door into the wood-house open.

Sarah went to a closet, took down a beautiful, large, heavy, white shawl, and petulantly wrapped herself in it.

"I'll see if I can't keep warm!" she said, and giving this little vent to her temper, made it easier for her to do something indeed.

She went out of the room on a jump and shut the shed door, slamming it as hard as ever she could. I am ashamed to write this, in keeping with this true narrative, for Sarah Carter had never been known to do so foolish a thing in all her life. Yes, indeed, the neuralgia was about to pester her into doing it!

The jar occasioned by the violent slamming of the heavy door knocked something from the shelf down into the iron sink. Sarah looked to see what it was, and found a package of stove-blackening with the wrapper burst open. She quickly replaced the article upon the shelf, and resumed her seat by the open fire.

"Goodness gracious! What was that noise?" cried good-natured Johnnie, "Has something exploded?"

"My temper has," snapped Sarah, now speaking for the first time since her mother's sunny face had disappeared from the front hall. "I slammed that

old woodshed door. I've shut every door in the house twenty times this morning."

"Didn't you want them left open a bit? Why didn't you say so? It's lovely and warm outside, and I thought a whiff or two of pure air would make you feel better. There's nothing like fresh air for neuralgia, papa says; but, of course, I had no intention of giving you a chill. What, so cold you have had to put on a shawl? Well, that's too bad. I'm sorry, but there's a good fire now. What shall I do next? Will you kindly issue your orders, madam?" and Johnnie skipped about with dust-pan and brush tidying up things, and afterwards washed the dishes.

But not a smile, not even a brightened look could be awoken on Sarah's clouded face.

"Perhaps she is suffering pain," thought Johnnie, but when he asked her she only replied, petulantly:

"None to speak of."

She did not confess that she was undergoing qualms of conscience for having given way to her temper. For down here on the Carter farm all the members of the little household were professing Christians and at Johnnie's home they were not.

"I am not setting a very good example, and I am dishonoring my Master!" said Sarah to herself. "I ought to make some acknowledgment." But she did not, only sat idle, glum and repellant, as if it was her beaming-faced, warm-hearted cousin Johnnie's fault that she was housed up with neuralgia, and her father and mother had driven to Hartford without her.

About mid-afternoon Johnnie's father, Dr. Nash, drove up. He had been called to visit a patient a mile farther on, and thought he would look in on the Carter relations on his return.

"I guess I might as well go back with you, sir," said Johnnie, as the doctor was hitching up his horse. "Perhaps mamma may need me. Uncle and Auntie will be home in an hour or so, and cousin Sarah will be just as well off alone until they return."

Sarah did not urge him to stay. She did not tell him it was very silly of her to slam the door, and was very sorry she had done so, for she had not been cold at all, only afraid she might be. Neither did she thank the little fellow for being so helpful, and so patient with her in her impatience. She did not even ask him to come again, and let him go with a "Good afternoon."

Johnnie confided to his father, as he settled himself by his side in the cosy sleigh, that girls were queer sometimes, and that he presumed neuralgia now-a-days often made people nervous.

Sarah's father and mother, when they came a few minutes later, were surprised to find their little visitor gone, and Mrs. Carter kept referring to it while she was getting supper, and afterwards as she proceeded to wash the dishes. Presently she said:

"There's something inky black on everything I touch. Its in the sink, in the dish-pan, on the dish-cloths and drying-towels. Oh, that new paper of stove blackening has burst open! Do you know anything about it, Sarah?"

"Yes, ma'am, it fell from the shelf into the sink."

"Why, how did that happen, dear?"

"The door slammed."

"That's queer; there's been no wind to-day."

"No, ma'am, I slammed it myself. Johnnie kept leaving doors open, and I didn't know but I should feel cold—and I felt just like it—and so I slammed it."

"Was that why my nephew went home, after I had left him in charge while I was away?"

"I presume things didn't go very pleasantly after that."

"I imagine so; and I wonder what sort of impression was left on Johnnie's mind by your freak of temper?"

The next Sunday, as Sarah was getting ready for church, she put on the soft, fluffy, white shawl, and her mother exclaimed:

"Dear me! I should think that shawl had been worn in a blacksmith's shop. It is covered with black spots, and it will have to be washed or colored before it can be used again. What a pity! There is not another such a shawl in the country. People about here don't have Christmas gifts of expensive and tasty shawls from New York every day! Wherever—"

"I had it on when I slammed the door," interrupted Sarah.

"Put on your old shawl," said her mother, quietly. "I hoped that lovely wrap would last you fresh and dainty for years. There is nothing a young lady looks so attractive in as something warm and soft and white. But I am less sorry for the ruin of the shawl than I am for the impression made on Johnnie by that sad exhibition of temper."

"Oh, dear," confessed Sarah, bursting into tears, "I hope it won't be as lasting on him as the damage to my lovely shawl. I am getting well paid for my miserable show of temper. I hope this is the last of it!"

Vain hope! for that very afternoon a messenger came for Mrs. Carter. Johnnie had fearfully bruised one of his fingers, and it must be amputated. He wanted his aunt with him when he took the ether.

"How did it happen?" asked Mrs. Carter of the messenger, as she hurriedly prepared to go with him.

"It was queer enough. Something went wrong with him, and he caught hold of the heavy stable door and slammed it to with all his might, and one of his fingers was smashed all to pulp."

"That was a queer thing for Johnnie to do; he is such a pleasant, even-tempered boy."

"Yes, but he said he had seen very good people do such things, and he thought he would try it, just out of curiosity, to see if it would not make him feel better."

"Oh, dear!" said Sarah, sobbing afresh, as her mother drove away, "will the result of my folly never stop?"

"No," replied her father, "never." There is no stopping any influence, good or bad. We do not always see the immediate effects of our words and deeds, but they afterwards appear here and there, and we have to fear them."

Johnnie is a minister now. On his left hand are three fingers and the stub of a fourth. He usually keeps that hand closed, always when in the pulpit; and then the deformity is not noticeable.

The other day some one rather unkindly criticised his way of banging the desk with his fist when he wanted to be a little emphatic, and his cousin Sarah, now a middle-aged woman, who was present, told this little story.

"I tell it sometimes," she said, "to try to turn the evil influence into good, because you will be surprised to know the wrong stories that have been told as to the way John lost his finger; and it all goes to show that the effects of slamming the door that day are still going on. And I always say to the young people, 'Keep fast hold of your temper.'"

Christian Weekly.

THE CHILDREN'S BOOKS.

A very grave matter, indeed, has become the quality of reading furnished to our young people. In families where newspapers enter freely, even the casual reader who takes them up and glances them over carelessly cannot fail to get a knowledge of the world that if it does no harm does no good either. There are families, indeed, where the children are allowed certain columns of a single paper only, but such prohibition is often as dangerous as its opposite. A notion prevails in many minds that the young must have reading furnished to them where the subject has been written down to their comprehension, forgetting that all our growth comes from struggle upward, and that it is really a great deal better, after the taste for reading has been once formed, to have the book or the subject just one degree advanced beyond the moment's taste or fancy. Much of the formation of taste in this matter devolves upon the mother, the aunt, the elder sister; and if they see to it that models of purity and wholesomeness are presented and observed, rather than those which are debilitating to the mental fibre, and thus noxious, a habit will be formed that in time will instinctively reject all that is not instinctively ennobling, and does not feed the better portion of the mind and nature. Puerilities are much in vogue to-day; but their influence is vicious because it is weakening, and is so much degrading. Children can be trained to care as much for one of Parkman's histories, with all its tales of daring and doing, as for any paper-covered story of a cow-boy's adventures; as much for the "Midsummer Night's Dream," with its wit and poetry and pathos and music, as for any tawdry story in which boy and girl love has part; as much for the sounding sentences of the Old Testament and of Ossian as for any senseless jingle; and while they will derive now as much pleasure from one as from the other, and eventually more, the better kind will give pleasure on a loftier plane, and will cause the mind to reach up instead of down. It is high time that the heads of families looked into this subject in some measure, especially since the eager mind of childhood must be fed, and will devour whatever comes in its way if nothing is furnished it with design. Such oversight is not so easy a task that it can be despised as too trivial to be undertaken, for in the myriad of publications for children and those just escaping childhood, it is a serious effort to keep *as couvant*; and so doubtful is the character of many of them, if not as to intention, yet as to injurious quality without intention, that in the supervision one has to become acquainted with a mass of rubbish in order to eliminate it, and finds it a work of time and thought not always pleasurable.—Harper's Bazar.

DOMESTIC SLAVERY IN AFRICA.

The foreign slave-trade of Africa is deservedly regarded with horror by the whole civilized world. The capture and exportation of human beings from their homes in Central Africa is accompanied by cruelties which cannot be fitly described, by a heartless disregard of human life, by a wanton devastation of large tracts of country, and by an obstruction to the development of Africa in legitimate commerce and civilization, which cannot be long allowed. The European nations are rightly counseling as to the best means for the suppression of this inhuman and destructive traffic.

Domestic slavery in Africa is, however, quite another affair. It is the social order of the country, and cannot be abolished suddenly, but only as another method of social life is gradually substituted for it. If domestic slavery could be at once and entirely abolished, the result would be an anarchy unspeakably worse than even the present undesirable state of society.

What we call domestic slavery in Africa is, in fact, only an extension of the patriarchal idea to its full limits. In China the whole country nominally belongs to the emperor. In Africa all the country, all the people, and all the property in any given territory belongs to the chief. He can sell, kill or destroy, as he may please; and this idea runs down through all grades of society. The ruling chief owns the sub-chiefs and all that is theirs; the sub-chief owns his village and people; and the head of each family owns all his relatives. A father has the same right to sell his own children as to dispose of a slave he has bought; and in case the father is dead, the elder brother can sell his younger brothers and sisters. Each person is responsible for the conduct of those below him, and is accountable to the one next above him; and so some semblance of order is preserved.

Moreover, this domestic slavery has alleviating features. Many of the slaves have a considerable degree of freedom. If energetic, they can acquire property which belongs to them as much as their master's property belongs to him. A slave of enterprise and ability may even become a chief, and become more powerful than his master, although he will always be nominally a slave. Ngalema, the chief of the country in which Leopoldville on Stanley Pool is located, and perhaps the richest and most powerful man of that region, is a slave, who has gained his power and wealth by his personal force of character. In such cases as this there is, of course, little danger of the master being able to enforce his claims; but it is significant of the curious features of African domestic slavery that it allows such a development as this.

Even the ordinary slave has, under the customs of African society, some protection against cruel treatment by his master. If cruelly treated slaves can, by signs which differ in various parts of the country, place themselves under the protection of persons whom they may choose; and their masters cannot get them back except by paying their full value, and promising not to use them harshly. The public sentiment has established this refuge for the slave and protects him to this extent. Wives or female slaves have this same privilege. If not redeemed they become the property of those under whose protection they have placed themselves. This custom prevents masters from treating their slaves with extreme cruelty; if they do they may lose them. Curiously enough this protection does not extend to guarding the life. If a master chooses to kill a slave there is nothing to prevent him; he is punished only by the loss of his slave. This is like the laws in some of our States, which permit a person to recover an unlimited amount if injured in a railway accident, but limits the responsibility of the company to five thousand dollars if he is killed; or like the employer's liability law, which obliges the employer to pay damages to a hand who is injured in his mill, but releases him from liability if the person dies.

It is to be hoped that the foreign slave-trade will be wholly suppressed in Africa, but domestic slavery can only be abolished by changing the conditions of social life. When higher ideas of the sanctity of human life and of the position of woman become general, its worst features will disappear; and as the condition of African society becomes assimilated to that in enlightened nations, its vices, and perhaps some of its virtues, will be exchanged for the rights and wrongs of our superior civilization.—Baptist Missionary Magazine.

THE WANDERING SHEEP.

Perhaps you have one scholar who is troublesome. Sometimes you get tired of this scholar. Sometimes you are discouraged. Sometimes you are indignant.

Did you ever think of that parable of the lost sheep? The ninety and nine were left. A hireling perhaps had charge of them. But the shepherd could trust no one else to seek the poor, wandering, imperiled, lost one. The lost one was nearest the heart of the shepherd. The wayward sinner is most anxiously regarded by the Good Shepherd.

Would you be like your Master? Would you be a true shepherd? Then let your heart cherish most the wandering one. Let him be ever present in your prayers, and always uppermost in your thoughts: Remember the lost sheep is nearest the Shepherd's heart.—Eggleston.

UNIVERSITIES OF THE WORLD.

Norway has 1 university, 46 professors and 880 students.

France has 1 university, 180 professors and 9,300 students.

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Miscellany.

MY FAITH.

Be not an anchor, O my faith, to lie
On ocean's oozy floor, dim fathoms deep,
Where dead, forgotten things forever sleep,
And tumult of the waves comes never nigh,
And can beyond the glimpse of day's great
eye,
Try task to clutch and blindly cling and
keep
My boat at rest—in front the self-same
sweep
Of well-known coast, o'er head the self-same
sky.

Nay, rather, when the mighty winds are free,
Be thou the needle loyal to thy North,
To bid my bark the utmost isles explore.
Better go down amid the tempest's roar
Than rot in land-locked bays and put not
forth
At hearing of the loud-entreated sea.
—In New England Magazine for April.

MR. MOODY'S NEW PLAN.

Mr. Dwight L. Moody, speaking concerning his plan for Christian work, says: "I found hundreds of families in cities like this never coming in contact with churches or their representatives. The bulk of our church members are taken up with their own household and business cares, and unless some persons are set apart and trained for this work, I do not see how it can be done. It seems to me that we ought to have a corps of men and women who shall make this their business, as is already done in the Church of England.

"My idea is not to originate new church enterprises, but rather to fill up the present churches. Men who frequent saloons and such places will never be reached by Sunday meeting. Even if they strayed into such meetings, any impression which is made is all dissipated before next Sunday. If we are going to reach these classes we must have some places open every day in the week. There is a class of people that practically have no homes, and they go out in the evening into some places where they have genial companions and amusement. This is a source of vice and crime. My thought has been to establish places of meeting open every night for these people, where they might find some uplifting influence. Then they will find their way to the churches.

"There is far more demand for trained lay workers than is commonly apprehended. This morning's mail brought me eight applications for such workers, and I could place fifty if I had the proper persons to recommend."

"What studies do you propose shall be pursued in your training-school?" asked the reporter.

"Mainly three. First, I shall aim to have given a sufficient knowledge of the English Bible; so far as may be, a practical mastery of it. Second, I would have workers trained in everything that will give them access practically to the souls of the people, especially the neglected classes. Third, I would give a great prominence to the study of music, both vocal and instrumental. I believe that music is one of the most powerful agents either for good or for evil."

"How are the workers to be maintained while they are in the school?"

"There are few people who have developed any fitness for Christian service who have not either some means of their own or some friends who would be glad to assist them in obtaining higher fitness, or whom the churches to which they belong would not willingly assist for a time by their gifts, in qualifying themselves for life of service. I see no practical difficulty in the way of their support any more than in the way of trained nurses."

"What is your idea of affording women equal facilities with men for this work?"

"I have found women to be equally as effective workers as men. Women can only reach women in many cases. Besides this, a great many of these women will become the wives of Christian men and be mothers of children, and can be, in their way, better helps to their husbands and better trainers of their children by the education for Christian work which they received in this school."

"What did you mean by saying that the 'ministers are often educated away from the people'?"

"That there is a large class of the community whom the ordinarily educated minister does not and cannot reach. For instance, there is a large class of mechanics; they are busy through the day, and cannot be seen except at their shops. In the evenings they go to the saloons and places of amusement. None of the churches reach them. Since they will not go into the churches, let us go into the highways and hedges and so compel them to come in. Again there is a large class of mothers in such a city as this, who, if they are to be reached at all, it must be by carrying the gospel to them, and by cottage meetings in their homes."

"Did you mean any assault upon the educated ministers, as such?"

"Not at all. I believe they have their place and are necessary to church life and growth. But there is a class of people whom no man can reach successfully, except one of their own number. Let me give you a matter of my own experience. When I was in London, I went by invitation, one Sunday, to what is known as the 'Bird Market.' I had never been there before. When I was down there I was asked to preach. I found a great company of people with almost every kind of animal for sale. Men were there in hopes to get up a cock fight, and bet on the result. I spoke as best I could. I told them a lot of interesting stories. Men would stand there with their fighting cocks right under their arms, and they and the roosters

would look up at me as I preached, but I found it was hard to hold them. Men might start the cock-fight right in front of me while I was preaching. After I got through, one of their own number who had been converted took the stand and began to address them. He was familiar with their own dialect; he knew their habits; he had the inside track to their hearts. They stood there and shed tears while he spoke in his simple fashion."

"Did you say you hoped to fit ministers for their work in three months?"

"I said nothing of the kind. I am not seeking to make any short cut to the ministry. I do not consider this work to be in conflict with the work of the theological seminaries."

"Are you trying to establish what is practically a new denomination?"

"No. On the other hand, I think we have too many denominations already, and my only effort has been rather to unite existing denominations than to make any new ones. I see no reason why the Presbyterian and Congregational, to which I belong, should not be united; they hold the same doctrines, and are separated only by a trifling matter of church government."

"Why did you make this Chicago Avenue Church undenominational?"

"All the leading denominations had churches between here and the river, and they moved away because they could not be self-supporting. My only desire is to help qualify honest, yearning Christian men and women to be the means of saving souls, and to supplement the present work of the churches. I have no personal ambition to gratify."

"Have you seen any workers actually developed by such methods as you are here putting into operation?"

"Yes; but not as if they had had such opportunities as are now proposed to furnish. For instance, in my school at Mount Hermon, about forty or fifty efficient young men have been trained for service, and our great difficulty has been that there is such a demand for such workers in the churches that they are all tempted away from our training school before finishing their course, by the opportunities of immediate work and ample compensation."

"Have you any assurance that competent teachers will come to your aid?"

"Abundant. For instance, Dr. Gordon, a leading Baptist of Boston; Prof. Weidner, a leading Lutheran; Dr. Moorhead, United Presbyterian of Xenia; such men as Mark Guy Pierce and Hugh Price Hughes of England, and others."

"What provision have you in building?"

"We have already three good houses for women workers on La Salle avenue. The buildings for men will be done by December 1st, and in the two we can then accommodate about one hundred and fifty."

"Is it true that the bulk of your funds have come from Presbyterians?"

"Yes, a large share; but we have had no opposition from business men of any denomination on denominational grounds."

"Has it been your experience that this kind of work alienates from the churches?"

"No. On the contrary, I believe I am myself proof that such work rather draws men to the churches. I believe I am of more value to them as I have more experience in this kind of work." — Chicago Tribune.

A DEBT TO THE CHILDREN.

"I shall never forget," said a still living author lately, "the joyous laugh with which my mother would summon us sometimes. 'Come children, we have nothing but bread and cheese and kisses for breakfast to-day!' and the fun and happiness of those scanty meals."

Every mother owes to her children the simple tastes, the happy faith in love, in their fellow-men, and in the good God overhead, which will keep through life on a level above money or lack of it. At any cost, let her give them a happy, careless childhood. No after-trial can take away the health and vitality which that one gift will bring into their lives.

It is not the poor only who neglect to give their children this wholesome start in life, of unreasoning cheerfulness. In many a splendidly appointed household, the struggle of the father to provide riches for them, and the mother to give them social position and a thorough mental and spiritual culture, leaves not an hour for the songs by the fireside or the stroll into the fields, which count for such rapture to the little ones, and are so pregnant of good hereafter.

These baby creditors do not know how to urge their claims, yet something is now lost out of their lives which no future years can restore to them. Shall they be cheated out of it? — Independent.

THE RULES OF ELIZABETH FRY.

1. Never lose any time. I do not think that lost which is spent in amusement or recreation every day; but always be in the habit of being employed.
2. Never err the least in truth.
3. Never say an ill thing of a person when thou canst say a good thing of him. Not only speak charitably, but feel so.
4. Never be irritable or unkind to anybody.
5. Never indulge thyself in luxuries that are not necessary.
6. Do all things with consideration, and when thy path to act right is difficult, put confidence in that Power alone which is able to assist thee, and exert thine own powers as far as they go.

BREVITIES.

It would seem that this country ought to raise all the potatoes it consumes, yet they are being imported at the rate of 6,000 bushels a day.

Joshua Hood, one of the committee appointed to welcome General Lafayette during his visit to this country in 1824, died recently in Baltimore at the age of eighty-seven.

The oldest living college graduate in the United States is said to be Amos F. Parker, who is ninety-eight years of age, and was graduated from the University of Vermont in 1813.

The City of Mexico is to have one of the finest hotels on the American continent. It is to be erected by a syndicate of Mexican capitalists, and its cost will exceed \$2,000,000.

Postmaster-General Wanamaker has decided to award twelve gold medals to the railway postal clerks throughout the United States for proficiency in work during 1890.

There is no sadder picture in this world than the daily strife and contentions of men. We are but creatures of a day and know that others must soon take our places.

The first American Union flag was unfurled on January 1, 1776, over the camp at Cambridge. It had thirteen stripes of white and red, and retained the British cross in one corner.

Dom Pedro intends to pass the early part of the Summer at Aix-les-Bains, and in August he will go to Austria, in compliance with the earnest invitation of the Emperor Francis Joseph.

Fifty shillings an ounce was the price paid in England the other day for an Irish toilet service in silver of the time of William and Mary. It was not very highly ornamented, but it sold for \$3 560.

A London despatch to a New York daily says that a rich government contractor is privately building, near London, an airship which is expected to carry a crew of several men at a speed of 150 miles an hour.

There is a plague of locusts in the province of Gizz in Egypt. In five days the authorities destroyed six tons of them. In plowing, quantities of their eggs are turned up. Exposure to the sun destroys the eggs.

The White-House stables are a pretty group of brick buildings situated on a lot south of the mansion, and sheltered by a row of box trees. There are four horses for the use of the President's family, three bays and a gray.

Robert Browning is the first poet whose voice lives after death. Science achieved that immortality for him. He spoke once into a phonograph, and Browning's living voice can be heard by those yet unborn if the little cylinder is preserved.

It is very difficult to kill some forms of fungi. It is said that the spores of the fungi that cause club-foot in cabbage have stood the test of a temperature of twenty degrees below zero and the heat of an oven while roasting a leg of mutton.

It is stated that in one of the London institutions which still maintains its quantity of alcohol 24 per cent. of the typhoid fever patients die, whereas in the Glasgow Fever Hospitals, where milk is used, the mortality is only twelve per cent.

The conclusion reached by modern meteorologists is that cyclones of great intensity are ascending spiral whirls of wind, having a rotary motion in a direction in the northern hemisphere, opposite to the movement of the hands of a watch.

Professor Swing insists that Chicago must secure for the Columbus Exposition the following attractions: Mr. Gladstone, with a \$10,000 oration; Senor Emilio Castelar, as a guest of the city, and "the best orchestral music that money can possibly secure."

The Council of Hygiene in Paris, it is said, is about to take steps to suppress the use of old magazines and newspapers for wrapping up food. The Austrian Government has prohibited the use of such papers, and also of colored papers, to enclose articles intended to be eaten.

The only animals that came over as part of Barnum's show which showed any sickness were the monkeys. Many of them were so miserable that all felt sorry for them. Some of them lay down as if about to die. Others groaned and reeled to and fro like greenhorns on a ship.

The Russian Government, it is stated, has announced its intention to begin operations soon on the great railway across Siberia. Work will begin at Vladivostok and the present eastern terminus of Russian railway system at the same time. The total length of the line is to be 4,375 miles.

The story of the discovery of a gold mine of astounding richness in China is supported by many specifications. The gold-bearing quartz is reported to be on a peninsula across the Korean Sea from the peninsula of Korea and directly west. The mountains are very precipitous and the outcroppings of rocks rich in gold have been traced for sixty miles.

The Colorado Mineral Palace now being erected at Pueblo, Col., is to be used for a permanent exhibition, open

every day all the year round. A large quantity of material is now on hand, and a great deal is arriving daily. It is the intention of the gentlemen having the enterprise in hand to exhibit the display at the World's Fair in Chicago in 1892, either as a whole or by selections of the finest specimens of each department.

Bertie had just got into a room of his own and was greatly delighted. He chanced soon after to hear a sermon on Solomon, which had for one of its concluding sentences: "And Solomon slept with his fathers." "Well," he remarked, on coming home, "I should think that if Solomon was so rich, he might have had a bed to himself."

Mr. Tarry, one of the engineers on the Sahara railroad, now being constructed by France, reports a curious discovery of great archaeological value. Coming upon a mound of sand he had it dug into and found a dome, which proved to be the top of a tower; and digging deeper the tower proved to belong to a mosque embedded in the sand. Continuing his researches, he has already uncovered nine houses and a water course. The water course is of great value and will be used for irrigation. This discovery confirms the impression that the Sahara was once a populous land, by no means a waste or desert. The restoration of the vast tract will be pushed with renewed courage.

ANNIE LOUISE GARY.

One summer Annie Louise Gary was spending some time in her father's old home, a short distance from Portland.

It was after she had been feted at home and abroad, after she had sung before crowned heads and nobility.

One morning she ran into a neighbor's kitchen as if "she were not Miss Gary," where a young girl stood ironing.

Like many bright New England girls, she longed to get away from her small surroundings and try a larger sphere.

"Why, I have my trials," said Miss Gary; "you could not understand them."

"Oh," answered the girl, "what are troubles to you? You can do as you please with the world, instead of waiting to see what the world is going to do with you."

"You are tired; let me iron awhile," said the famous songstress.

As her iron moved to and fro, she entertained the weary girl with stories of her own life, showing with what labor she achieved her present success, and the trials incident to the public life. When she, too, became weary, she changed places with the girl, who had become rested and contented, saying, "Now I'll sing for you." The voice that had held hundreds entranced now filled the little kitchen.

For a long time she held the girl entranced by the spell of her charming voice, and when she went home, left her happy whom she had found restless and discouraged. — Selected.

GOD'S CRADLE SONGS.

Two texts of Scripture there are which, put together, I think are the most wonderful in the Bible. They do suggest a child lying in the cradle, and a loving face is bent over it and a sweet voice is murmuring above its head. But I marvel with expressible surprise and adoration when I find who the singer is and who is the child. The first verse is found in Isaiah lxx: 13. "As one whom his mother comforteth, so will I comfort you." The other verse I find in Zechariah iii: 17. "The Lord thy God in the midst of thee is almighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."

Oh, I have thought again and again, in my history, of this picture; and I am not too proud to say my eyes filled with tears of emotion as I have tried to comprehend how the eternal Jehovah seems to sing beside one who loves him, as I remember my mother used to sing restful songs of comfort beside our bed on the old Sabbath nights! — C. S. Robinson, D.D.

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MISSION NOTES—III.

BY REV. C. R. HAGER.

We always delight to exchange a few hours with any of our American friends that may visit these shores, and recently it was our privilege to welcome Rev. John Carrington, the former pastor of the Antioch church, returning to Siam, after an absence of some fourteen years. He goes in the service of the American Bible Society, which has established an agency in Bangkok. His old love for the missionary cause has not died, and he is full of hope that his last years in Christian service may be the best.

Dr. and Mrs. E. P. Thwing are another party that have come to us. They are not merely sight-seers, but assist the missionaries wherever they can. Mrs. Thwing, though an old lady, devotes herself almost exclusively to the study of this difficult language, and she has made marked progress since she was here last year. Would it not be wise for some of our Christian travelers to do likewise. Let a certain country be selected where some of the over-worked missionaries can be relieved of a few of their burdens. This will only increase the knowledge of these tourists. Their knowledge of foreign countries is largely gained through the medium of their eyesight and what missionaries tell them, but they never look at things with the native eye.

A little longer in one place would enhance their knowledge, even if they did not see so much. Then service could be united with pleasure. It is rather an aimless calling only to inspect the work of others. Such a tour of the world as Mrs. Leavitt has recently made is much more beneficial, even if no book is written of her travels. Come and help us then, ye modern travelers, if it be only for a short time. Stay with us long enough to become acquainted, not only with us, but with the natives.

OUR MISSION.

Another year of missionary work has closed, and, as we review the year, our hearts are made glad that we have been enabled to do a little for the advancement of Christ's kingdom on earth.

No influenza has reached us, and we have had, comparatively, a well year. Preaching and teaching more in Chinese than ever before, indeed it is quite possible that we have forgotten to use the English language in public preaching, but then we have learned a few monosyllables in Chinese, so that we are not dependent upon our English. Our Chinese school has been as full, if not fuller, than in any previous year, and the work done as well, if not better, than in any previous year. The 318 pupils gathered in the five schools have not only passed the government examination with credit, but have made progress in their Scripture studies. Though largely devoting ourselves to our country work, yet the school has progressed favorably in this British colony, where the schools are only limited by the public treasury, and where every school stands upon an equal footing with that of others. More village preaching has been done than ever before, and in our two out-stations of Qionghoi and Hoi In, the gospel declared as our time and strength permitted.

A resume of the work accomplished reveals the following: Number of foreign missionaries, 1; stations, 1; out-stations, 3; churches, 2; members received during the year, 7; converts baptized, 6; books and tracts distributed, about 3,000; amount of money received from the Hongkong government and Chinese, \$824; miles traveled on foot by the missionary, 1,260; journeys made, 5; months in the interior, 9; people included in these stations, 500,000; schools, 6; pupils, 328.

The above will show, in part, what is being done, though figures do not represent the exact truth, for they overestimate some things and underestimate

others. If any pastors of the city feel themselves straitened because they have little room to exercise their gifts, we invite them to come to China, provided they mean to preach to the masses.

And now we turn another leaf, or rather, we permit God to do it for us. What the coming months have in store for us we cannot tell, and it is not necessary that we should know. He whose right it is to reign will not make a mistake in our lives, provided we follow His counsel and seek His guidance. We feel like saying to our readers, "Come over and help us," but unless He sends you, our call will be in vain. We may always be confident that He will not suffer our foot to be moved nor our courage to fail as long as the eye is fixed upon Him.

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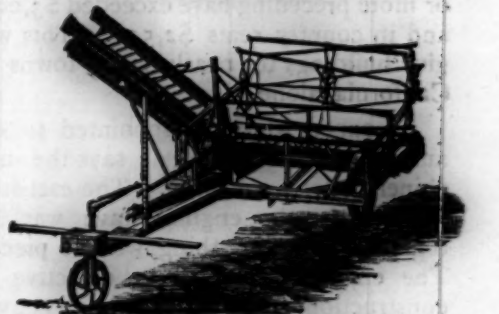
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NEWS BREVITIES.

The Forsyth-street M. E. church—the second Methodist church built in America—has just celebrated its one hundredth anniversary.

An industrious Siwash came to Blaine, Washington, recently with twenty sacks of clams and one thousand pounds of codfish. He sold his produce for \$100 cash.

Bradstreet says: "So far this month there have been seventy-six strikes reported, involving 21,542 strikers, and 19,000 men have been rendered idle in consequence."

The Postmaster-General favors the House bill providing fifteen days' annual leave of absence for clerks and employees attached to first and second class postmasters after a service of one year, but not third-class officers.

The De Soto House, at Port Chester, N. Y., where Lafayette stopped when on his way to Boston, and where his name is cut on a pane of glass, was sold the other day to Mrs. Adelaide Goodwin for \$24,500.

Mrs. William H. Vanderbilt and her son, Cornelius Vanderbilt, have given the funds to build a mission chapel at East Forty-second street, to take the place of the Rescue Mission that has done much good work in that locality during the past year.

The convention of delegates of the Presbyterian and United Presbyterian Churches at Pittsburg has adopted resolutions favoring an organized union and recommending the appointment of delegates to a convention or council with a view of framing a basis of union.

Chauncey M. Depew says that education and assimilation would solve the race problem in the South, as it would remedy the evils of New York city's bad government. There are in New York, he thought, 100,000 persons as ignorant and illiterate as any of the negroes in the South.

Severe earthquakes are reported to have occurred on the islands around Skidgate, especially on the west coast of Queen Charlotte Island, where a few old shanties were leveled to the ground. The totem poles of the Indians shook like leaves, and in some places the earth was cracked.

The House Committee on Postoffices and Post-roads has reported a bill providing postoffice buildings in all towns where the postoffice receipts for two years or more preceding have exceeded \$3,000, and in country seats \$2,500. This will give buildings to nearly sixty towns in California alone.

An expert who was appointed to examine the City of Paris says the machinery utterly collapsed. The cast-iron platform for the engines gave way all together, and everything went to pieces. The engine platform was defective in construction, and its sustaining power was much weakened by the arrangement of pipes underneath it.

During the discussion of the public worship estimates in the German Diet yesterday, Windhorst, leader of the Clericals, asked for the creation of a Catholic section in the ecclesiastical affairs department, and made other demands for concessions to the Catholics. Minister von Gossler said that the government could not comply.

Philadelphia ladies are endeavoring to solve the servant-girl problem by establishing training schools for cooks and chambermaids. The need is not for training schools, but for ladies like our mothers in the olden time, who are willing and have the strength to do housework. The fact is young ladies, our daughters, think it is degrading to work in the kitchen.

The following are the footings showing the number of days on which rain or snow fell for twenty years, from January 1, 1870, to December 31, 1889, from observations taken by Thomas Pearce of Eola, Willamette Valley, which is absolutely reliable.

Rainy Days.	
1870.....	105
1871.....	141
1872.....	111
1873.....	107
1874.....	107
1875.....	121
1876.....	122
1877.....	114
1878.....	104
1879.....	131
1880.....	114
1881.....	133
1882.....	117
1883.....	92
1884.....	103
1885.....	107
1886.....	119
1887.....	112
1888.....	108
1889.....	111

Total.....2,272

The glory of this rich valley is the fact that she has rain enough every year to insure abundant crops. We have had an average of 113 rainy days every year for twenty years, but never a failure of crops.

MARRIED.

RHODA—WILLIAMS.—In this city, April 16, 1890, by Rev. John Kimball, Rev. Franklin Rhoda to Miss Clara Rebecca Williams, both of San Francisco.

DIED.

CAPIN.—Died, in San Bernardino, April 17, 1890, General Samuel A. Capin, aged 78 years.

SUNDAY-SCHOOL LESSON, MAY 4.

LUKE 8: 41, 42, 49-56.

By Rev. W. N. Meserve.

THE RULER'S DAUGHTER.

1. In the last extremity Jesus is wanted. (Vs. 41, 42.)

(a) "There came a man named Jairus" (V. 41.) This man, if a fair representative of his kind, would have had no use for Jesus, ordinarily. Jesus came into the world subverting, in some measure, the established order. Tradition has a tenacious grip, as all religious history proves. Jesus honored the synagogue with his presence, but he plainly portrayed the lapsed condition of worship and worshiper. Possibly Jairus was an exceptional character; he may have known the teachings of Jesus, and may have accepted them heartily. However, that was a desperate trial come to his home and the pall of despair hung over it.

(b) "An only daughter." (V. 42.) A maiden, in the blush of joyous youth, on the threshold of womanhood; she, the only light in a Jewish home, was stricken with a fatal disease. What wonder that the father flew to the feet of Jesus as a last resort? It is better to fly to him as a first resort. It may seem complimentary to divine power to appeal to that when all else fails, but divine love takes precedence, and love is grieved when some other is preferred.

(c) The possibility of death may scarcely have occurred to those parents. Much and often they built on the expectation of a blessed maturity for that daughter; a happy marriage and a delightful home for her, to which they would contribute no little, themselves; a household of little ones to perpetuate their own names, if not their characteristics—but now she "lay a-dying"! How easy to blast a hope, how easy to destroy a fabric which involves the warp and woof of tearful, solicitous weaving! Years to build—in a moment gone.

2. The compassionate Jesus. (Vs. 49, 50.)

(a) "Thy daughter is dead." So spoke the messenger who followed hard upon the heels of his master. The destroyer, Death, has done his work. "Trouble not the Master." But the Master is willing to be troubled. He enters into human sympathies, and lightens the burdens of many a sufferer. At Nain the compassion of Jesus was most manifest. At the tomb of Lazarus his compassion overflowed in tears. So here, though possibly not so markedly, he showed a like feeling.

(b) Fear not, only believe and she shall be made whole. (V. 50.) That "only believe" is the sole condition. How easy, yet how hard! "Lord, I believe, help mine unbelief," go together naturally and necessarily. Jairus and his wife could believe, with help, and they did. People sigh for the ability to believe; they should turn their sighs into prayers. Jesus conditions every blessing on believing. This matter is put squarely, forcibly, and fully in the prophecy: "Bring ye all the tithes into the storehouse and prove me now herewith." This is the true definition of belief. Is Jairus willing to pay the price for his daughter's restoration? "Only believe" may seem to refer to the sentimental side of believing, because of the word "only"; but in reality a contribution is laid upon Jairus himself, as if the Lord had said to him, "I want you." This man had a noble spirit; the whole account shows it. He is persistent, faithful, devout, trustful, and humble. Jesus loved him and had a very great blessing in reserve for him.

3. The presence of the dead. (Vs. 51-53.)

(a) Mere idle curiosity is excluded. Jesus did nothing for the sake of *et al*; therefore, the gaping crowd were excluded. Jesus could do nothing in the presence of unbelief; it stays the very hand of divine compassion. We read that he did no mighty works in a certain place because of their unbelief. The hired mourners were mere cynics. Their occupation would be gone with the restoration of that girl; and occupation was everything to them, as to the silversmiths of Ephesus. Idle curiosity is always rewarded with emptiness; its glittering eye is an offense to truth. Such "seeing, see not; and hearing, hear not."

(b) "Weep not." (V. 52.) This was not merely conventional. Indifference says, "Don't weep," to a broken heart; but it is cold comfort. "Weep not" is an exhortation to hope. That girl was not dead, except in a restricted sense; her soul's husk had become a cloud, while her soul was heir to paradise. What occasion then for weeping? In these words the Saviour rebukes all extravagance of grief. The emotional nature should be subject to a sanctified will. He that ruleth his spirit is one who controlleth his emotions in grief as well as in anger.

(c) "She is not dead, but sleepeth." (V. 52.) Yet that daughter had died. Except for the life-giving touch of Jesus, that body surely would have fallen to pieces in due time by death's inevitable process. She is not dead, only asleep. One might infer from this that she was resting in the unconsciousness of sleep, as that word is commonly understood. Further light upon this matter is distinctly given in chapter xvi, where Lazarus is pictured as reposing in the bosom of Abraham, but neither he nor Abraham is unconscious. Has not He that "giveth his beloved sleep" a right to fix its bounds and declare its meaning?

4. Death's Conqueror. (Vs. 54-56.)

(a) "But he, taking her by the hand,

callesth, saying, 'Maiden, arise.' (Vs. 54) Flattery cannot "soothe the dull, cold ear of death." No crooning mother, with whispered words of endearment, can arouse the dead. This daughter, an only daughter, whose affections were as yet undiverted from father and mother, had no response for the cry of her father or the wail of her mother. Jesus, a stranger, said, "Maiden, arise!" So saying, he took her by the hand. Casually considered, this presents no great significance; but Creator and created, between whom is the closest bond conceivable, are in contact. Jairus and his wife may well step aside into nothingness in such a presence. A holy fire kindles in the bosoms of Peter, James and John as they witness this scene. It was for them mainly. The lesson of that scene was for their quickening and comforting in after days, when they should be called upon to enter the arena of deadly fray with the realm of darkness and moral death.

(b) "And she rose up immediately." (V. 55.) This is historic; it no longer awaits disproof. Its significance did not end with that remarkable scene, with that generation, or with that race. It has no ending. No less interest centers in its recital now than at any time in all the intervening years; if possible, with increasing interest, because of the advance in biologic science, which has subjected the phenomena of life to a religious scrutiny in later years.

CHRISTIAN ENDEAVOR.

Prayer-meeting Topic for Week Beginning May 4, 1890.

BY REV. DR. W. D. WILLIAMS.

Subject.—The blessing of confessing Christ. (Mark viii: 34-38; II Tim. i 8-12.)

Other references.—Matt. x: 32, 33; vi: 24; Luke ix: 23; John xii: 26; Rom. i 16; I Tim. i: 5, 6; Titus iii: 4, 5; I Pet. iv: 19; Prov. xxi: 2, 3; Ps. cxvii; I Cor. vi: 20; Luke xi: 28.

It is not by concentrating our thoughts on our own life that we glorify God most. There is a spiritual selfishness more subtle and no less dangerous than the carnal self-seeking which enslaves the world. Christ came confessing Himself the Saviour of men. He took upon Himself the form of a servant. He was made in the likeness of sinful men, and openly avowed His mission to redeem the world. And is it not a little strange that any who purpose being followers of such a master should need to be warned against shutting themselves up within themselves, or fancying that it is by isolating their spiritual life that they best ensure its purity-development? "Whosoever shall save his life shall lose it."

Christ, in His lifetime, demanded open avowal and frank commitment to Him. Adhesion to Him for the sake of moral duties constituted confessing Him. But the method of confessing Christ became less simple as the centuries advanced, and more varied as the gospel extended among different types of people. A Chinese picture represents nature as a flat screen, and paints her so. The Chinese artist doesn't exhibit distance and gradation. He doesn't make the eye travel into a background of limitless distance. But, entering any popular cyclorama representing the Battle of Gettysburg, there bursts upon us a wonderful view of rushing stream and fields of grain and wounded soldiers, and woodland arched by the blue sky, and suggesting enchanting distances, and bright scenes beyond. Confessing Christ in the days of our Master meant simply:

1. Something to put away—"Let him deny himself."
2. Something to take up—"And take up his cross daily."
3. Something to do—"And follow me."

It was not an ordinance, for Christ never baptized; it was not subscription to a dogma, for Christ never exhibited such; it was not penance, for Christ removed in His own body upon the tree any lingering doubt on that point. It was to give Christ the central and supreme position. It is now to do what Charles Wesley interprets when he says:

"Jesus, accept our sacrifice;
All things for thee we count but loss.
Lo! at thy word our Isaac dies—
Dies on the altar of thy cross."

The confession of Christ need not, like a cyclorama, cover things near and things remote.

The object of confessing Christ is:

1. Self help. All decisive experiences are helpful to self. Our higher and spiritual good gain the ascendancy over this life and worldly things by personal confession of Christ. A young man's religion, to be at its best, must be made known.

"Oh, fear not in a world like this,
And thou shalt know ere long—
Know how sublime a thing it is
To profess and be strong."

2. Mutual help. The brighter the light shines in the window the farther it will shine out into the darkness. The better known our confession, the more it will influence for good. Our confession of Christ will surely deter no one to confess him, and should be to some helpful to a similar position.

3. The glory of God. Confession is a fruit and proof of faith and love. Past conquests lead power for future triumphs. Attainment facilitates yet further attainments. Where a channel already is, the waters readily flow. Through the fallow ground already broken, the plowshare is easily driven. To whom confessing Christ has become a golden opportunity, to him the duty will seem a pleasure,

and from him God will receive glory and honor.

4. All should confess Christ. This test is as a sieve that sifts out the false. But to the true it is as wings to a bird, and as sails to a ship. Christ has provided no ease for the indolent, no exclusiveness for the proud. All that will are to confess him openly. It is best that it should be so.

The Church universal is the body of Christ. We are to confess him by adhesion to the Church. His spirit is in the Church, irradiating and glorifying the whole. The Church is his rightful representative and kingdom in this world. Do we desire to give some proof of our confession of Christ? We should live daily as with Jesus of Nazareth. Do we desire to make much of our confession of Christ? We should take off whatever serves as a bushel hiding our light. Do we wish to confess Christ as he desires us? We should commit ourselves to him in private and in public; in the home, and in business; before the few and before the multitude; in the Christian Endeavor work, and in the service of the Church of our choice.

TULARE CITY.

The original Post Office box used in the town of Pomfret, Conn., 100 years ago is now owned in that town, being the property of Benjamin Grosvenor, one of whose ancestors, Lemuel Grosvenor, was the first Postmaster appointed between Hartford and Boston. He received his appointment from President Washington, and held the office until the election of Martin Van Buren, when the infirmities of age demanded his relinquishment of office. The box itself is 4½ feet in height and 4 feet in length. There are two apartments at the top with five drawers underneath, making a curious relic of the earliest postal days and service in Connecticut.

The Salvation Army at Los Angeles will fight the ordinance which prohibits parading with a drum. Seventeen of the army were arrested last evening.

Publishers' Department

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The courts have decided that all subscribers to newspapers are held responsible until arrears are paid and their papers are ordered to be discontinued. Payment for THE PACIFIC, when sent by mail, should be made in Money Orders, Bank Checks, or Drafts. When neither of these can be procured, send the money in a registered letter to THE PACIFIC. All postmasters are required to register letters whenever requested to do so.

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We will send the PACIFIC one year (price \$2.50 a year) to any new subscriber, or to any old subscriber renewing in advance, with any of the following publications, for the price named in the second column. The price in the first column is that of the publication named alone. Each column includes prepaid postage. After the receipt of the first copy of any publication, complaints, if necessary, should be sent to the office where it is printed.		
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THE PAN-AMERICAN CONGRESS.

WASHINGTON, April 19th.—The Conference of American Nations will close to-day formally. The principles of international law recommended for adoption provide:

First—That foreigners are entitled to enjoy all the civil rights enjoyed by natives, and shall be accorded all the benefits of said rights in all essentials as well as in the form of procedure and the legal remedies incident thereto, absolutely in like manner as natives.

Second—A nation shall not recognize in favor of foreigners any other obligations or responsibilities than those in favor of natives established in like cases by the Constitution and laws.

Third—Rivers which separate several States, or which bathe their territory, shall be open to the free navigation of the merchant marine or of ships-of-war of the riparian nations.

Fourth—This declaration shall not affect the jurisdiction nor sovereignty of any riparian nation either in time of peace or war.

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THE FORUM is of great value to that part of my college work which deals with practical politics and current questions. Two sets are hardly enough for daily use by students.—Prof. ALEXANDER WINCHELL, of the University of Michigan.

THE FORUM continues to hold its place as the foremost of our magazines, for the variety, the value, and the weight of its contributions.—THE NEW YORK TIMES.

There has come forward no problem of grave importance since THE FORUM was established that has not been discussed in its pages by masters of the subject. Announcements of forthcoming articles can seldom be made long in advance, for THE FORUM's discussions are always of problems of present concern. Every such problem or social science, or practical affairs. The January number will contain a reply by ex-Speaker J. G. CARLISLE to Senator Cullom's recent article on "How the Tariff Affects the Farmer."

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